THE MISSIONARY MOVEMENT AMONG LANCASTER CONFERENCE MENNONITES

By Ira D. Landis

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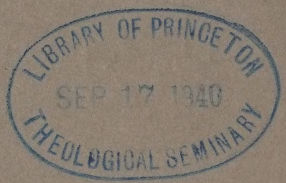
HOME . . . and tell . . . how great things the LORD hath done for THEE." "GO YE."



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The missionary movement
among Lancaster Conference

The
MISSIONARY MOVEMENT
among
Lancaster Conference Mennonites

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THEOLOGICAL SEMINARY

By Ira D. Landis

Prepared under the Direction of
THE EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES

Endorsed by the Mission Study Course Committee of the
Mennonite Board of Missions and Charities

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TO
JOHN H. MELLINGER
THE LEADER IN THIS
MISSIONARY MOVEMENT
THIS BOOK IS
AFFECTIONATELY DEDICATED

Printed in the United States of America

FOREWORD

History may be dull and uninteresting to many readers. This book, however, deals with names and faces familiar to most of us. The rapid development of missionary thinking and mission activity in Lancaster Conference in recent years is unusual. To follow this movement and its leading spirits is like reading fiction. It is so recent that most of the names are of those still living among us. This book will help us to appreciate the vision and perseverance of a passing generation.

The book took its beginning from the desire for a booklet on our home missions for use in adult Summer Bible School classes. This book supplies this need, and provides a textbook for general mission study as well. The wealth of material contained in it preserves in a convenient form a record we should not lose. The Eastern Mennonite Board of Missions and Charities is glad to sponsor this work. The reading of this record should help us to see that we have made but a beginning and that there is still much territory to be occupied.

We are glad for this contribution to our mission literature. We commend it to your careful reading and wish for it a place in every Mennonite home in the Conference, trusting that it may be of interest to other Mennonite communities as well.

Henry F. Garber,

President of the Eastern Mennonite Board
of Missions and Charities.

PREFACE

"She hath done what she could" was spoken not only as an immediate recognition of appreciation by our Lord, but it was to be recorded as an incentive to relive the Jesus-life in all succeeding years. It is with similar motives that this work has been undertaken. My aim has been to give briefly for our people the history of the Home Missionary Movement in Lancaster Conference, primarily as an historical source book, and secondarily as a Senior Mission Study Course for Summer Bible Schools and Mission Study Classes.

A history of missions includes (1) the sending party, (2) the party sent, and (3) the party to whom sent. These facts, after much research, are herein recorded, and in most cases were never found in print in a historical work before. Some things have necessarily been omitted. If any should feel that their station should have had more space, I trust they will bear with the writer.

All histories and secretary books extant on the subject have been carefully examined. All persons from whom information was requested, have courteously and exactly given the same. Especially am I indebted to the President and Secretary of our Board for guidance and aid in making this book as you now have it.

This work is sent forth with the hope that the future may learn from the past; that under the hand of the Lord even greater blessings may accrue to the mission stations and the Church; that we may continue to claim our heritage, and aggressively, as well as defensively, propagate it; that we may not only continue to make others happy because we lived, but also that the host on yonder shore of eternal deliverance may be greater because we served. May the Lord Himself lead forth!

May 15, 1937. Ira D. Landis.

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THE GENERAL MISSION STUDY COURSE

The Mission Study Course Committee appointed by the Mennonite Board of Missions and Charities has outlined a course of study which includes books on India, South America, Africa, Rural Missions, City Missions, Biblical Basis of Missions, Personal Evangelism, and Missionary Biographies.

The aim of this course is threefold: (1) To acquaint our people with the fields of service available to us and to impress them with the spiritual needs of the unsaved masses; (2) to help to equip our people as workers in the great harvest field of our Lord; (3) to help workers choose fields of activity for which they are especially fitted. We believe that the studies in this course will be of special value to our young people, and some are especially adapted to their needs, but any one may take the work with profit.

The different studies are arranged to cover approximately twelve lessons, with a recitation period of not less than forty-five minutes and not less than one hour's outside preparation. Weekly recitations are ordinarily to be preferred, but classes may be held as often as those concerned desire. Two courses may be covered at one time by having two recitation periods in the same evening, or, if desired, a unit of teacher training may be studied during one period and a mission study unit in the other.

The Committee has arranged to give, upon recommendation by the teacher of the class, a certificate of credit to each pupil who satisfactorily completes one book or unit of study, and will issue an attractively designed certificate to all who complete six or more approved studies or units in the course. For fuller information concerning the Mission Study Course write for descriptive circular to the publishers, Mennonite Publishing House, Scottdale, Pa.

Mission Study work has been greatly blessed in the past, and we trust that as the work is continued many people will avail themselves of this opportunity to secure valuable missionary information, to receive new zeal and inspiration to do mission work, and to fit themselves better to help to carry out the Great Commission of our Lord in giving the Gospel message to every land and creature.

Mission Study Course Committee.

Chapter I

THE BASIS AND BACKGROUND OF OUR PRESENT MISSIONARY WORK

On the Mount of Olives Christ, the Saviour of the world, burst the limits of nationality (Acts 1:6-8) and raised the horizon of the disciples to the great new day (Matt. 13:16, 17) for all nations, kindreds, people, and tongues. The first and greatest Missionary of this new era desired to send forth laborers into His harvest (Jno. 20:21) beginning (1) in Jerusalem and all Judea, (2) Samaria and (3) extending to the uttermost part of the earth. These laborers were to make disciples of all nations, and they had the assurance (1) that they were associated with Him who has all power in heaven and wheresoever they would go upon earth, and (2) that His promise, "Lo, I am with you alway," would be true until the end of time.

The church born at Pentecost, due to the marvelous manifestation of Holy Spirit power and the inevitable, relentless, subsequent persecution, almost immediately burst into a flame of real missionary activity which continued to the days of Constantine. Then, due to the union of Church and State and the ceasing of persecution, the wave subsided. At that time Tertullian, addressing the North African heathen, asserted: "We are but of yesterday, and yet we already fill your cities, islands, camps, your palaces, senate, and forum; we have left you only your temples." It is conservatively estimated that one fifteenth of the world was then Christian. Although the Novatians, the Catharists, the Albigenses, and the Waldensians were somewhat missionary, aggressive missionary zeal was close to the zero point for more than a thousand years after Constantine's accession.

With the rise of the Swiss Brethren, missionary activity took on a renewed phase, and the organization and propagation of the Mennonite faith was possible. This was but short-lived. By the middle of the sixteenth century, persecution isolated them, and missionary zeal was again quelled for three centuries.

Beginning with 1683 at Germantown and 1710 in Lancaster County, our forebears preached a practical faith in the Lord Jesus Christ and looked to a faithful Father to found a "faith's pure shrine." It is remarkable how they moved into a "howling wilderness" in colonies after enduring two centuries of bloody persecu-

tion. With only the Froschauer Bible and the hymnbook they put worship first. So pure was their faith and so righteous were their lives (Exod. 20:5, 6) that in many genealogical lines at least five generations clung tenaciously to the faith of their fathers. Indeed, we are reaping what they have sown.

Two incidents will suffice to show real, godly zeal for others in other communities. When in Page County, Virginia, in May, 1758, fifty of our brethren were murdered and two hundred families were made homeless, Moderator Benjamin Hershey sent two representatives to Holland for aid and mustered enough additional help here so that the Virginia settlement could survive. The Canadian brethren in the early nineteenth century found themselves in a financial plight due to Beasley's old mortgage. The Hammer Creek brethren raised $20,000 in specie to give them a clear title to 60,000 acres around Kitchener. Thus they were firmly established.

William Carey (1761-1834), who sailed for the East Indies in 1793, is considered the father of the modern missions movement. The movement in the Mennonite Church was exactly one hundred years later. Since there were those beforehand who could not abide God's time, numerous schisms occurred in our ranks. Gradually within the main body the conviction grew that mission work should be done, even though there was marked opposition. In God's own time He blessed the work so that by 1914 the Eastern Board of Missions and Charities was brought to birth. Now twenty-four mission stations are under its guidance.

When Preacher David Plank in 1863 prematurely opened the first Sunday school in Logan County, Ohio, Jacob N. Brubacher, a layman, held the first Sunday school in the Lancaster Conference along the pike, east of Mt. Joy, which continued until his ordination in 1865. In the spring of 1871 it was approved by the Bishop Board, of which Bro. Brubacher was now a member. By 1894 there were forty-three Sunday schools in this Conference. English preaching also was very slowly entering the pulpits.

These changes awakened, first in the Paradise-Hershey District, greater interest in Bible study and missions. Late 1893 the Chicago Mission, the first city mission endeavor of the Mennonite Church, was opened by M. S. Steiner. A. Hershey Leaman and Mary Denlinger were soon recruited from the Paradise Sunday School for this work.

On September 15 of the following year, the vision of some brethren was crystallized sufficiently to call a meeting in the home

of John H. Mellinger, who for more than forty years has been the father of our mission movement. Those present included Bishops Abram Metzler, J. A. Ressler, and C. M. Brackbill; Preachers Jacob H. Mellinger and Ira L. Hershey; Deacon Isaac E. Hershey; and the active lay workers: Amos A. Ressler, John R. Buckwalter, Ezra Mellinger, Samuel Eby, Ephraim Hershey, and John H. Mellinger.

The organization resulted as follows: President, C. M. Brackbill; Vice Presidents, John H. Mellinger, Amos A. Ressler; Secretary, Jacob H. Mellinger; Treasurer, Abram Metzler, Jr.

They called themselves Mission Advocates. At the second meeting they made a donation of $7.75 to the Chicago Mission. After three such meetings they held their first Quarterly Meeting in Lancaster, January 12, 1895, when the whys and the wherefores of the work were discussed by some of the above and such additional brethren as Pre. John Ranck, B. F. Herr, L. B. Herr, Christian R. Herr, Elias Martin, S. H. Musselman, Aldus Brackbill, Pre. Samuel Hess, Jacob Groff, B. F. Book, and George B. Hershey.

In order to meet the objection of the Bishops, sixteen months later, the name was changed to the Mennonite Sunday School Mission and reorganized with John H. Mellinger as General Superintendent; John R. Buckwalter, Assistant; Amos A. Ressler, Secretary; and Ira L. Hershey, Treasurer. The first Quarterly Meeting of this organization met at Paradise, January 4, 1896, when the home bishop, Isaac Eby, preached the sermon from Jno. 21:15.

This public meeting met quarterly until the organization of the present Board, June 8, 1914. On the minutes of the first quarterly meetings prior to 1900 are found the names of Harry D. Charles, A. D. Wenger, John M. Kreider, M. S. Steiner, J. S. Lehman, J. N. Durr, J. S. Coffman, J. F. Funk, Tillman Erb, John K. Brubaker, Bishop Daniel Mellinger of Virginia, Noah H. Mack of the Welsh Mountain, Benjamin Weaver, Daniel Kauffman, and the above leaders.

The purposes of this movement are best expressed in the Charter for Incorporation (1911) of the Mennonite Sunday School Mission as follows:

> For the worshiping of Almighty God, the support, extension, and dissemination of the knowledge of the Holy Gospels, according to the faith, doctrines, creed, discipline and usages of the Old Mennonite Church; the establishing and

supporting of Sunday Schools in neglected districts, and the imparting of religious instructions therein, in conformity to and in accordance with the faith, doctrines and ritual of the Old Mennonite Church; to stimulate missionary activity and to encourage works of mercy in the congregations of the Old Mennonite Church; to endeavor to bring the Gospel of Jesus Christ and the ministrations of Christian love to those not now reached by the churches; to co-operate with such institutions and agencies of the Old Mennonite Church as are already engaged in Inner Mission work, and to undertake new Inner Mission activities as circumstances may suggest and demand; and to bring into closer union of effort of institutions, agencies and persons of the congregations of the Old Mennonite Church aforesaid, engaged or to become engaged in Inner Mission Work.

When the Eastern Board of Missions and Charities was organized and chartered, John H. Mellinger was President; D. N. Lehman (1853-1925), Vice President; Harry L. Herr, Secretary; and Eli G. Reist (1858-1932), Treasurer. The other charter members were John W. Weaver, J. C. Leaman, Samuel P. Zimmerman (1842-1921), Elias E. Risser (1863-1928), Simon P. Hess (1856-1932), John F. Charles, H. H. Snavely, John B. Hershey (1863-1930), Noah H. Mack, S. H. Musselman (1855-1929), Amos H. Hershey, Isaac B. Smith, William Lauver, Ephraim Eby (1852-1937), Sem Eby, and Amos F. Eby (1864-1921). Of these, only six remain active on the Board after twenty-three years.

Concurrently in the Weaverland District the missionary spirit, which took a forward move in 1906, is expressed in their Constitution as follows:

> The members of the Weaverland Mennonite Church, realizing the sense of the Saviour's commission "As my Father hath sent me, so send I you," and recognizing the fact that many places are in need of devoted teachers of the Gospel of Christ, as a body in general semi-annual Council Meetings at all places in above-named District in the Fall of 1906 (everyone concurring or consenting), have decided or recommended that a Committee be appointed to assist in the spread of the Gospel.
>
> The objects of this Committee are: (1) To spread the Gospel and extend the work of the Mennonite Church; (2) To look about for fields where there is need of Gospel Teaching; (3) To organize and conduct Sunday School wherever practicable, and for the aforesaid purpose solicit, receive, hold, and distribute funds; and (4) To make appeals for workers for needy fields.

The first committee consisting of Historian M. G. Weaver (1859-1935), John M. Weaver (1853-1927), and John W. Weaver went into action in early 1907. They first recommended a Sunday school at Muddy Creek, which apparently never developed; then Bible readings at Martindale, which continued over a year; then the Poplar Grove work during the same summer. In 1908 the Diamond Rock work was begun; in 1912, the Red Run work; and in 1922, the work at Loag's Corner. Although the latter did not close until October, 1931, the committee, which then consisted of S. H. Musselman, Olie W. Taylor, and Joseph S. Graybill, disbanded some years before giving the Eastern Board full sway in this field. We shall now examine the work of the latter; first, its past work; then its present work; and, finally, take an occasional forward look.

QUESTIONS

1. State four reasons for the "why" of Missions.
2. Who was the greatest missionary? The leader of modern missions? Of our present movement?
3. What missionary and charitable work have the Mennonite fathers done in former centuries? What were the results?
4. What progress did the missionary make in the first century? In the third? In the present? Why?
5. Where did our present missionary movement get its impetus? Why?
6. Name some of the leaders of the Mission Advocates and give a brief biography of two.
7. How long did they call themselves Mission Advocates? The Sunday School Mission? The Eastern Board of Missions and Charities?
8. What was the purpose of the S. S. Mission? Was the purpose accomplished?
9. Name the Charter members of the Eastern Board of Missions and Charities and give a brief biography of two.
10. Give a brief history of the Weaverland Mission movement.

Chapter II

MISSION STATIONS THAT SERVED THEIR PURPOSE

Monument (1895-1926)

Although the Mission Advocates were now in action, their first Sunday school was yet to be opened. On one Sunday, Bishop Isaac Eby called Isaac E. Hershey and Amos Hoover to the pulpit after the service and asked them to open the work at the Monument. On the following Sunday April 21, 1895, just after the ordination of these two brethren, Isaac E. Hershey and Emanuel E. Keneagy opened the work in the Union House built on Linville Hill by the Eckerts in 1885. The Nickel Mines were running strong, and every house on the Hill and in the whole neighborhood was occupied. They started with 100 scholars, and by midyear there were 175, the attendance gradually increasing to 240. Among the regular teachers were Jacob Rohrer, John Fenninger, Amos Denlinger, George Wenger, Enos Herr, and Jonathan Kauffman and their wives; also Barbara Keneagy, Sue Buckwalter, and the wives of the superintendents. Among the later superintendents were Jacob Eby, William Fenninger, Amos Stoltzfus, Sam Lefever, and Isaac Rohrer.

With the close of the Nickel Mines in the first decade of this century, the attendance decidedly decreased. Because Judge Brown, who had the key to the building, closed it three times, the last time being in the winter of 1925-26, the work here was abandoned. Not only were many built up in the faith through this work, but much seed was sown in the hearts of boys and girls. Some of them are now members at Mt. Pleasant and Kinzers congregations.

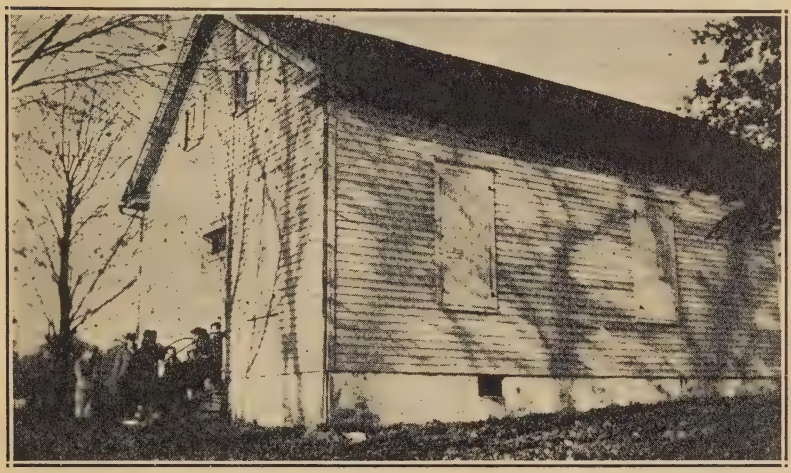
Red Well (1896-1929)

At the first Quarterly Meeting of the Sunday School Mission at Paradise on January 4, 1896, the chairman appointed John R. Buckwalter (later of Palmyra, Missouri), his brother, Mahlon, and John H. Hershey of Paradise to inquire into the feasibility of starting Sunday-school work on the Welsh Mountain. The chairman reported at the next meeting that the schoolhouse was not yet opened, but that the prospects were good. Contributions and teachers were obtained, and before the next meeting this

work was opened. John R. Buckwalter and John H. Hershey were the first superintendents. When two years later, they considered moving west John Musselman and Amos H. Hershey were appointed.

In January, 1899, at the meeting at Kinzers, Isaac E. Hershey reported that funds were available for building a church house at Red Well. This house was built and dedicated on August 9 of that year, with Bishop Isaac Eby, C. M. Brackbill, Isaac and Landis Hershey bringing the messages. At the January, 1900, Quarterly Meeting the house was transferred to the congregation.

The first Sunday-school meeting in Lancaster County was held here November 22, 1904. At this memorable meeting Isaac Eby brought a message from Rom. 12:11. The speakers follow-



Red Well, the First Mission Church Built in Lancaster Conference

ing him include leaders who since then have been active in many phases of church work. They were Benjamin Weaver, C. M. Brackbill, Noah H. Mack, Daniel N. Lehman, Amos H. Hoover, John B. Senger, I. B. Good, Mahlon Buckwalter, Amos H. Hershey, E. E. Keneagy, Ezra Mellinger, Henry Hershey, and D. M. Wenger.

John W. Weaver entered the evangelistic field at this place very early in his ministry (fall of 1909). This effort was blessed with seventeen confessions. The work grew until there was a congregation of sixty-five. Most of the younger members of the

community went to other churches or could not be reached. The older members passed on. Some were buried in the cemetery adjoining the church, but due to swampy conditions, this God's Acre was moved to the top of the hill where ten marked graves are now found in one corner of a large well-preserved plot. Others, who found more favorable surroundings in the valleys, moved into them, strengthening some of the churches of the valleys.

In the spring of 1929 the work was consolidated with the Welsh Mountain work and the whole building moved there to enlarge the Home. The year that marks the close of the work here also marks the passing of the greatest advocate of this mountain work, S. H. Musselman.

Ronks (1896-1901)

In the Ronks Schoolhouse Zach Lahr and Jerry Buckwalter held a Methodist Sunday School. This work, however, was finally neglected. Our ministers preached here occasionally. J. A. Ressler taught along the Lincoln Highway, south of Ronks, and asked Isaac Eby to preach here a few times.

At the July, 1896, Quarterly Meeting, J. A. Ressler called attention to the neglected Sunday school and urged this body to consider the work. J. M. Kreider and Amos A. Ressler were appointed to investigate. The Committee and Executive Committee met at J. M. Kreider's Soudersburg home and the work was started with the Committee of Investigation appointed to superintend it.

The town was canvassed, and a school was opened for a few months that year. In 1897 the average attendance was sixty-eight with twelve teachers enrolled. The attendance in July was as high as 101.

The teachers included Phares Buckwalter (whose wife and daughter were killed at the Irishtown Crossing on Memorial Day, 1910), Mahlon Buckwalter, John Umble (lumberman of Ronks, brother-in-law of S. E. Allgyer), Mrs. Joseph Esbenshade, and Menno Kauffman of Bird in Hand. A very successful teachers' meeting was held in connection with this work.

In February, 1898, J. M. Kreider was ordained and sent to Palmyra, Missouri. Then Amos A. Ressler, with the assistance of the teachers listed above, continued until the end of 1901. It was then observed that practically all of the pupils were interested in Sunday-school work and able to attend the Bird in Hand Methodist or our Paradise Sunday School. This work was dis-

continued, but not without pleasant memories and real spiritual blessings to the Church not only in the Paradise District but also in eastern Missouri.

Intercourse Mennonite (1897-1904)

In 1897, ten years after opening the Hershey Sunday School, the brethren saw an opportunity in those "horse and buggy days" to reach more by opening Sunday school in the secondary schoolhouse near Intercourse. Mahlon Buckwalter was assisted in the superintendency by Henry H. Hershey, and the teachers were some faithful workers from Hershey. The attendance was about seventy-five. The work continued until late 1904, when small desks were placed in the schoolroom, making its use impractical.

Mt. Pleasant (1898-1908)

In the northern corner of Bart Township the United Brethren built a church in 1883. The work gradually died out. Then at the April 14, 1898, Quarterly Meeting it was reported that Amos Denlinger canvassed part of the neighborhood and had the promise of thirty who desired Sunday-school privileges. C. M. Brackbill and Isaac E. Hershey canvassed the remainder and thirty-two children out of thirty-six families promised attendance. At the same time representatives of the United Brethren Church were present to sell the building. The Sunday School Mission decided to buy it, if money was available. The building by a decree of the Court May 20, 1899, was sold for $825.

Apparently the work began soon after the April, 1898, Quarterly Meeting with B. F. (father of Pre. Parke) Book (1848-1922) and Christian Neff as superintendents. The interest grew from the start. When in 1901 the Strasburg Sunday School wanted B. F. Book to superintend their school, the vote of the Mennonite Sunday School Mission barely permitted him to leave the work. In that year Christian Neff and Reuben Buckwalter were the superintendents. Later Amos and Simon J. Ressler were serving as superintendents. But in 1908 Buckwalter and Neff were in charge of the school again. The attendance for several years was about 125 and the general interest was good. The school was open from April to October.

At the Quarterly Meeting of the Mennonite Sunday School Mission, July, 1908, it was decided to convey the property to the trustees of the congregation formed here. The superintendents mentioned above, George Graham, Reuben Newswanger, and Jacob Hershey (who served fourteen years) had been in charge

of the Sunday school. The ministry of the Paradise District have accepted this as part of their circuit. The communicant membership is seventy-five. May the Lord bless many more mission stations likewise.

Mt. Carmel (1900-1902)

In 1863 the Mt. Hope Methodist Episcopal Church of Drumore Township was purchased and rebuilt at a point between New Providence and Smithville, and became the Mt. Carmel United Brethren Church. This was destroyed by fire in 1871. Two years later one was built in its place. Here the United Brethren Church held Sunday school and church services until 1882 when it was sold to some of its members.

At the October, 1899, Quarterly Meeting the owner sent a communication requesting that the Sunday School Mission open a Sunday school here. David Hertzler (1843-1930), half brother of Pre. Benjamin Hertzler, of Engleside, then of Strasburg Township, undertook the work in 1900. The interest was fair, but the work continued a few years and then closed because of a lack of workers. The place fell into evil repute later and now is entirely deserted. Bro. Hertzler spent his last eighteen years at the Oreville Old People's Home.

Maple Grove (1906-1909)

When the Millwood Church was built in 1882, services continued every two weeks. The brethren near Christiana grew in numbers and saw an opportunity for missionary work. The Sadsbury (Friends) meetinghouse, one mile north of Christiana, was available. Sunday school unofficially was held prior to 1906, but on March 25 of this year Sunday school was opened with John A. Kennel (now bishop) and Amos K. Mast as superintendents, and John K. Mast, secretary. This continued for three years, after which time the Friends wanted this house again for funerals and closed it to our people. In 1909 the Maple Grove Church was built.

The first Sunday school meeting ever held by the Lancaster County Amish was held at the Sadsbury Church on December 26, 1907, with leaders in both church and Sunday-school work on the program. The congregation at Millwood and Maple Grove, the two places being one and now having alternating services, have a Sunday-school enrollment of 550 with an average of 450, and a church membership of 520. John A. Kennel is their bishop; John, Amos, and M. S. Stoltzfus, ministers; Isaac Kennel, deacon; and

Abner Stoltzfus, superintendent of the Sunday school. Sixty-five per cent of their membership is nearer this church.

Poplar Grove (1908-1912)

East of the Welsh Mountain on the beautiful Lake to Seas Highway in Chester County was a settlement of eighteen members. They and their twenty-seven children had no religious services near. The Weaverland Mission Committee in May, 1908, opened a Sunday school in a schoolhouse on the farm of A. S. Wenger. This replaced a Union School of five summers. Noah Bowman preached, and then the Sunday school was organized with A. S. Wenger, A. B. Rutt, Martin Wenger, and Moses Zimmerman as officers. In 1911 M. G. Weaver wrote, "Poplar Grove is prosperous and self-supporting." For services, the house would be crowded to the door. Some thought a building should be built immediately, but John W. Weaver saw these brethren were on rented farms and might some day move back to Lancaster County. In 1912 this work was abandoned and by 1914 all had left. An Old Order Amish group lives here now.

Frazer (1908-1924)

The first Amish church house in America was built in 1795, three miles northeast of Frazer. Here the ancestors of many Lancaster County Amish lived, worshiped God, and died. Although the building was long in disuse, it finally burned to the ground in 1900. This aroused historical interest in this vicinity. C. Z. Mast, Amish historian of Elverson, visited this spot and published an article in the Gospel Witness, which turned the attention of Lancaster County and Vincent Mennonites toward Frazer.

At Diamond Rock, five miles northeast of Frazer and three miles west of Valley Forge, in the midst of the beautiful Chester Valley, the Beitlers, Haldemans, Showalters, Ruths, and Wismers settled in the eighteenth century. They worshiped in their homes at first, but by September, 1835, they had built a 25 by 30 foot stone house on a half-acre plot surrounded by a substantial stone wall. These people were here when Washington was at Valley Forge. Here they reared an altar, worshiped the God of Jacob, and after they had finished their pilgrimage, their bodies were interred in an adjoining well-kept cemetery. Since their descendants have always worshiped elsewhere, the building was abandoned forty-five years prior.

In 1908 John W. Weaver, a member of the Weaverland Mission Committee and later the Field Worker for our Board, went into this district and found only C. R. Haldeman, Amos Stoltzfus, and their wives still Mennonites. The Weaverland Committee appointed Francis Bechtel and these two brethren as trustees of the building. Services were opened June 28 when John B. Senger spoke from Luke 19:10. Every two weeks Lancaster and Franconia ministers supplied the pulpit. A Sunday school was organized with Amos Stoltzfus as superintendent. There were ten colored boys in the first school. In November John H. Mosemann held evangelistic meetings with one confession.

A schoolhouse, one quarter mile west of the present site, was secured for services. On May 1, 1910, John W. Weaver was present for the opening services at the new location. His appropriate text (Zech. 4:10) left a deep impression upon the minds of the people. Amos Stoltzfus had moved to Lancaster County, but J. S. Bower, S. R. Eby, and their wives had moved here. The latter, with the Haldemans, became the six charter members. John B. Senger organized the Sunday school here on April 7, 1912. The attendance varied from fifteen to twenty-five and was even lower in winter. Edgar Taylor was the first superintendent. Later, Bro. Eby served as superintendent, and Harry Brackbill has served since 1914.

With the evangelistic efforts of Benjamin Weaver, Amos and Clayton Kolb, John B. Senger, Sanford B. Landis, John W. Weaver and others, a few scattered ones not reared in Mennonite families were garnered in. The first baptism of any converts who were permanent residents of Frazer was held in November, 1915, when Christine, mother of Marcus Swanenberg, was received. Bishop Benjamin Weaver held the first communion in January, 1916.

In the winter of 1917-18 the Eastern Board at the instigation of the Weaverland Mission Committee—Taylor, Weaver, and Graybill—appointed S. H. Musselman, John F. Charles, Sem Eby, John M. and M. G. Weaver, Cornelius Haldeman, and O. W. Taylor to proceed in the erection of the present building. With George Good as contractor and the assistance of brethren from both far and near, a neat structure, 34 by 48 feet became their new congregational home. It was opened May 19, 1918, with Benjamin Weaver, M. G. Weaver, Menno Souder, and John F. Charles as speakers.

On June 1, 1919, the first Bible instruction meeting was held with N. H. Mack, John W. Weaver, Henry Bechtel, A. O. Histand, and Amos Kolb as instructors. Sunday-school meetings were held prior, first in a schoolhouse and then in the Presbyterian Church of Frazer.

Edgar H. Taylor, who moved from Weaverland in 1910, was ordained deacon here July 27, 1919. On November 23, 1924, Marcus Swanenberg was ordained as the first minister. Before this time the Franconia and Lancaster ministry continued to fill appointments, but now this practically ceased. The work was henceforth gradually relinquished by our Board although the property transfer was not made until January, 1936.

On January 15, 1933, Milton G. Brackbill was ordained the second minister. In addition Dora Taylor, who aids at Tampa, and her sister, Mrs. Noah K. Mack, formerly a worker at Tampa, but now at the Philadelphia Colored Mission, are products of the work at Frazer.

In August of 1916 a Bible study taking only a few verses each evening was started in the homes where an invitation was extended. The Bible study has continued with much profit. In 1936 the first summer Bible school was held. It has touched more homes than any other work so far. One hundred fifty-three pupils were enrolled with an average attendance of 147, representing sixty-nine homes and nine denominations. This work strengthened the Sunday-school attendance, which advanced from twelve at Diamond Rock the first Sunday and an average of twenty in 1912 to an average of 125 in 1936.

In 1922 John W. Weaver was present for the opening of Bacton Chapel a few miles northwest of Frazer. This effort has been continuing every two weeks in the afternoon as a preaching point only. The group at Frazer has grown from four members in 1908 to sixty-five in April, 1937. Fifty-eight have been received by baptism; two, on confession of faith; and thirty, by letter. Most of them were without a Mennonite background. This then is the result, first, of vision on the part of the Weaverland Mission Committee and their helpers and, second, of those regenerated immediately witnessing for their Lord. May God's blessings ever attend!

Red Run (1912-1927)

In 1912 the Red Run or Martin's Church was moved to its present site just south of the road leading from Five Pointville to Red Run in Brecknock Township. Dan Lied and Sam Ludwig,

who were interested in having this house close to the burial ground of their Martin ancestors, were responsible for this change. The Weaverland Mission Committee, consisting of Olie W. Taylor, M. G. Weaver, and John M. Weaver, opened Red Run as a mission station in 1912.

The church was dedicated on July 28, 1912. Benjamin Weaver spoke in German and Noah Mack spoke in English during the morning services, and ministers of other denominations spoke during the remainder of the day. Other services during the summer may have followed. A Sunday school was organized June 29, 1913, with Barton Horning and Daniel Lied in charge. The enrollment was forty. Sunday school was held every other Sunday afternoon, with preaching at least monthly.

By 1921 it was a growing Sunday school with Barton Horning, Howard Good, Harry Horning, Daniel Lied, and Benjamin F. Weaver among the officers. The writer very vividly recalls that the first Sunday-school meeting he attended after his ordination was at this very place. Benjamin Weaver and John L. Musser had a part in the deliberations of the day.

Sunday school was conducted here until 1927, when it was decided to discontinue the school due to its conflict with the Bowmansville Sunday School and church program. The preaching services earlier were transferred to the Bowmansville ministry, and preaching is still held here once a month.

The Maple Grove Amish (1916-1934)

In a meeting at Joseph Kennel's home at Atglen, July 16, 1916, the Amish decided, providing the Church Council would be favorable, to extend their work. After the December Council, Henry Umble, Aaron Mast (now bishop at Belleville), and David Byler were appointed a Prospecting Committee.

On July 8, 1917, Sunday school was opened at Chestnut Grove Schoolhouse, midway between Parkesburg and Compass on Route 122. Aaron Mast and John Kennel were the superintendents and David G. Mast, secretary. This school, with seventy at the start, continued until 1923. Those officially connected with this work at some time included the above committee, as well as John E. Kauffman, Samuel Miller, Jonas Neuhauser, and Christian Engle.

At the Cedar Grove Schoolhouse near Steelville Sunday school was held from June 10 to Sept. 9, 1928, with David Byler

and Leroy Zook as superintendents, and John E. Kennel, secretary.

At Harmony Hall near the Honey Brook-Compass Highway, Sunday school was begun June 10, 1934, and continued for two years. The officers included David Byler, Elmer Kennel, Melvin Kauffman, and Mahlon Glick.

The Coatesville Mission is the most extensive accomplishment of this committee.

Loag's Corner (1922-1931)

On the road from Honey Brook to Elverson is a two-story schoolhouse close to Harry Shenk's home. The Weaverland Mission Committee consisting of Musselman, Taylor, and Graybill, opened Sunday school and preaching services here early July, 1922, with I. B. Good bringing the message. The local brethren requested the opening of this work. The committee canvassed the district and invited the Amish to aid. The first officers of the school were Harry B. Shenk, Levi Weaver, David Hertzler, John Yoder, Jacob Summers, and David Stoltzfus. There was an average of thirty-seven, when no church services followed, and sixty-three when they did.

In 1925 Ammon Graybill and Abner Stoltzfus manned the work. In some of the following years it was conducted by Abner and David Stoltzfus. The Weaverland ministry had charge of the preaching services every second Sunday afternoon, and after the Weaverland Committee had disbanded in the late twenties, it had charge of the entire program. It is an aristocratic Presbyterian community and hard to work. Later some of our members moved from the community, and in October, 1931, it was closed.

Some of the children of members living in that community have been saved through this effort for the Church. The Amish of Conestoga were given another taste of rural mission work, and the Rock has been strengthened as a result of this work.

Conowingo (1926-1928)

John F. Bressler, who had charge of Oak Shade, saw an opportunity at Conowingo for sowing the Gospel seed. Stone and Webster, in building the dam and bridge for the huge power plant, employed 2,400 men. About April 1, 1926, the first services were held on the Lancaster County side. Soon there were three services, one in the open air on the Hartford County (Md.) side, and at the same time one to whites and another to the colored in their soup houses. Tracts were distributed through the camp,

and as much literature as was available was placed among them. The Catholics were the only ones who gave any consideration to the spiritual needs of these men aside from Bro. Bressler's project. Since good reading matter was scarce, old copies of the Christian Monitor, Words of Cheer, Gospel Herald, etc., were very much appreciated. Choristers and an extra preacher were taken along down every Sunday evening when the work was at its prime. After the completion of the dam in the summer of 1928, this work was discontinued. Eternity alone will reveal the good accomplished.

Halifax (1928-1930)

On August 9, 1874, the first services were held in a new meetinghouse built during the summer three miles north of Halifax on the east side of the Susquehanna and about twenty-eight miles north of Harrisburg. The ministerial oversight was in charge of the Slate Hill and Strickler-Shope ministers. Since the preaching was in German, the English young people were never brought into the Church, and by 1900 services were closed. Later the house was sold.

In 1929 eight members of the Mennonite faith from the Hebron and Gospel Hill congregations of Virginia located here. They were the families of A. Lee Hartman and Clarence and Seymour Roadcap. John L. Stauffer suggested that the spiritual needs of these people be cared for. Services were held May 27, 1928, in Clarence Roadcap's home with Bishops Mack and Risser and Preachers Samuel and Christian Hess present. About fifty from the neighborhood attended. Services were held every two weeks until 1930.

On July 15, 1928, an abandoned schoolhouse was rented for the services. The Slate Hill brethren took charge. In the spring of 1930, when the Hartman family moved to the Slate Hill district and the Roadcaps moved fifteen miles away to Lykens Valley, the work gradually decreased until it closed on September 21, 1930.

Pleasant Retreat (1928-1931)

On June 3, 1928, in conjunction with the Cocalico work, Sunday school was opened in this schoolhouse seven miles northeast of Ephrata and three miles east of Cocalico in West Cocalico Township. Field Workers John W. Weaver and John S. Hess were present this first Sunday and about twenty from the community attended. Elam Stoner and Mahlon Zimmerman assisted the

two superintendents of Cocalico, who also took charge here. For about fifteen months between the opening date and the fall of 1931, Sunday school was held every two weeks in the afternoon, with preaching usually following. The schoolteacher, who was later interested in a nudist camp, made it so disagreeable for the workers that they decided to haul the children to Cocalico and thus strengthen that work.

Billmyer (1929-1934)

In 1845 John Haldeman built two kilns a mile below the mouth of Conoy Creek. The limestone was quarried just behind the kilns. The lime was so popular that he increased to seven kilns and burned 150,000 bushels annually. In 1881 Caldwell and Haldeman (a son of John Haldeman) took over the business. Prior to 1900, Baker of York County started operating at Billmyer. At that time there were fourteen blow-kilns in use day and night. Not only for agricultural and industrial purposes is this lime used, but more than a carload monthly for years was used for face powders, of which lime is a base.

This naturally required labor and a colored community was the result. During the World War Mr. Baker built a Chapel near the river for his people. Here a colored Sunday school was conducted by their own people. It was suggested that we have the preaching services. Samuel T. Fry, of Elizabethtown, took charge of the same, beginning June 23, 1929. The interest at first was very good. In 1931, when work became slack here, Mr. Baker took the people to his Virginia quarries. Most of the workers moved, and interest waned thereafter. It was, however, continued until the fall of 1934, Bro. Fry missing only two services from 1929 to 1934.

The colored people who came always enjoyed the preaching services. Mr. Baker and the community reaped a benefit. There was one confession in the meetings.

Waltonville (1933-1935)

Due to the consolidation of the Derry Township school system a little red schoolhouse at Waltonville was made available for mission purposes. This place is a settlement that grew up around a brownstone quarry some years ago. The quarry began to close in October, 1926. These people live along a beautiful winding road connecting Middletown and Hummelstown. Here the Catholic element had their services monthly, but the Protestants had nothing.

Orpha Erb, Helen Erb, and Ruth Longenecker held Sunday school biweekly in Elmer Landvater's yard during the summer of 1933. Due to the Spirit's promptings, the Shope-Strickler congregation took over the work. On October 15 they opened work in this deserted schoolhouse with Menno E. Miller acting as superintendent, Daniel Ebersole and Phares Longenecker, assistants. In addition to the faithful service of the above brethren and sisters, Aaron Kreider, (1898-1935) of Gingrich's, gave very faithful service until called home April 25. Of the twenty homes of the community forty to forty-five were drawn from fourteen of them, with a general attendance of sixty-two.

When Menno E. Miller was called to take charge of Weaver's Book Store in Lancaster and became editor of the "Missionary Messenger," his brother, David E., continued the work at Waltonville. An interesting summer Bible school was held in 1935, and then the work was closed here. Since then the children have been transported to the Strickler Sunday School.

It is the conviction of former workers and those familiar with the field that some place should be procured for serving again this neglected community.

QUESTIONS

1. Name and locate ten mission stations that have served their purpose.
2. Give five reasons (with examples) for opening these various stations.
3. Give five reasons (with examples) for the discontinuing of any mission station.
4. Which mission station in its time produced the greatest visible results? How? Why was it discontinued?
5. What was the first work opened? Who were associated with this work? When was it in progress?
6. How old must a station be before it becomes an independent, self-supporting congregation?
7. Name the three stations which became independent congregations and discuss one in detail.
8. Name two mission projects in industrial centers and state how conducted.
9. What rural districts were served that now are not reached? Discuss one such station.
10. What Groups other than the Eastern Board of Missions and Charities and its predecessors opened stations? Discuss one such.

Chapter III

TOWN MISSION STATIONS UNDER THE BOARD

Columbia (1907)

The Indian town of Shawanah was laid out by John Wright at Wright's Ferry in 1788. About this time the Federal House voted to make this the national capital, but the Senate would not concur. It went not to Columbia but to the District of Columbia.

The town, incorporated in 1814, is the largest and most important borough of Lancaster County. Industrially it contains iron and steel mills, foundries, stove, silk and textile mills. Religiously, with a population of 11,349 (1930), it has a Protestant school population of 1,931 (1936) and fifteen Protestant churches with a Sunday-school enrollment of only 4,328 (1934). With a 2,800 Catholic population there would still be 5,774 people above high-school age—a field indeed white for harvest.

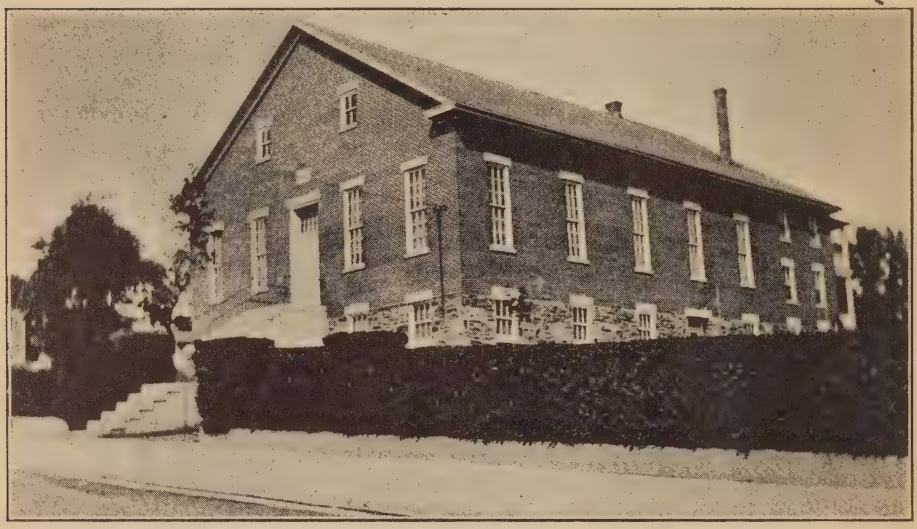
Charles Byer came from his boyhood home of Mummasburg to Columbia January, 1906. In a small house in Alley I he received all who came to him. In February, 1907, he bought the building at 247 South Fourth Street, opposite the present commodious house. Here about May 1 he opened Sunday school, shouldering all opposition and expenses incident to the work. Four years later he married Anna Heistand of Florin, who was added to the Mission staff. With a crowded condition on South Fourth Street in 1912, a second school was opened on Front Street. For seven more years the Byers rendered deeds of mercy and kindness, taught cleanliness, memory work, and the truths of God's Word. Then they left for Knoxville, Tenn., to open similar work there.

The Eastern Board now took over this work and appointed Ira Shertzer superintendent, who with his companion labored faithfully for two years. In 1920 C. Z. Martin and wife of Lancaster succeeded them.

A new building was deemed necessary. The Lord had directed the owner of the present corner to sell it only as a church site. Although the industries of Columbia were closed, the Board was ready to build. With a Building Committee consisting of Eli G. Reist, Seth Ebersole, and John F. Charles and an addi-

tional Advisory Committee of Noah H. Mack and C. Z. Martin, the first ground was broken January 18, 1922.

This building of brick, 50 by 80 feet, has ten rooms in the rear for the workers living on the three floors, a mission department with a special room for the keeping of clothing and for



The Columbia Mission at Fourth and Mills Streets

the storage of provisions to be distributed to the needy from time to time, and an auditorium that seats five hundred people. The dedication was held on December 9 and 10 of that year.

The dedicatory services opened with a sermon from Acts 1:8 by Joseph Nissley, after which Charles Byer briefly reviewed the progress of the work from its humble start sixteen years prior. The dedication sermon was preached by D. N. Lehman using Isa. 66:1, 2 and Acts 7:49, 50. David Garber brought a practical message on missions and their support. During the day the following church leaders were heard: Simon B. Landis, C. Z. Martin, Supt., John F. Bressler, N. L. Landis, D. N. Gish, Daniel Dupler, John Landis, Aaron Mast, Amos Stoltzfus, and Isaac Herr. A season of revival with Noah H. Mack in charge followed. The workers started the new year with a new zeal.

Thirty years of Sunday-school work bears much fruit in improving the cleanliness and deportment of the child, in the incul-

cating of a love for the Word, the Church, and the Lord, in bringing souls into a saving relationship with Him, and in the training of future workers. The steady growth gives from 200 to 250 as the present attendance, Sunday school being held since August 5, 1934, in the morning. Attendance is largest in winter when the weather is cold. A brief illustrated sermon is given every Sunday morning following the Sunday-school lesson.

Every Sunday evening at 6:30 the children assemble for their meeting when the workers in turn do some real teaching of the simple and direct truths of God's Word which they love. The children's meeting is followed by Bible study and preaching. Before Bro. Martin was ordained, visiting ministers took charge.

Since February, 1934, prayer meetings have been held at the mission every Wednesday evening with thirty to fifty present. Saturday evening is spent in Bible character study with blackboard work by Sister Groome. For two years a Bible conference has been held over the first Sunday of each month, to which Bible instructors from various parts of the Church are called.

The sewing school work started in 1920 with Mary Mellinger in charge. Now every Saturday afternoon a circle from the churches of the county comes to teach the girls to make dresses, aprons, slips and general needle work. Some become proficient and go into homes where the mothers do not know how to sew. This department is open from late October to the middle of May.

Tent meetings are held in the summer in different parts of the town, and revival meetings are held in the winter in the church. Street singing has its place as opportunity affords. The first summer Bible school with an enrollment of 250 was held July, 1936. Regular visitation work was conducted from the start for the blind and destitute.

The home department is twofold. First, since there are some mothers and fathers in Columbia who cannot read, brief devotional periods with them are much appreciated. Secondly, mothers and fathers sending their children need to be encouraged to continue sending them.

The Cradle Roll when only a year old had thirty-one on it. All members receive a card on their birthdays until they are able to come to Sunday school. From the start old copies of the Gospel Herald, Christian Monitor, and the Way, and also tracts have been distributed at homes from autos and by personal contact. Each month twenty-five to forty vagrants, after physical needs have been provided, carry away a blessing and some literature.

A mission garden is maintained. Yearly the children get into the country at least once.

Clothing sent in from the circles is kept on hand in the Clothing Department for distribution when needed. Other provisions too, were given, especially before government relief measures were fully organized, but even now Christmas baskets are filled in proportion to the need. This continues in a limited way during the winter as long as the supply lasts.

Workers

From the beginning Bishop Abram Herr looked upon the work with favor. Charles Byer at different times had the cooperation of Elsie Shertzer and her mother. Mary Minnich and her mother, Sister Uhler, Christian Heistand, Daniel Dupler, Aaron Herr, Mary McCarty, John Herr and his wife. Milton Neff, Ed Shaub, and J. Paul Sauder were also among Bro. Shertzer's aids.

C. Z. Martin was ordained the first minister here by Bishop D. N. Lehman on June 10, 1923; and Daniel Dupler, deacon, December 15, 1935, by Bishop John H. Mosemann.

From this field of labor Anna Glick in April, 1922, was called to her reward. Here many mission workers and ministers received training. Among these were Christian Heistand, David Groff, Elmer Martin, Luke Hurst, Bernard Kautz, Martin R. Miller, J. Paul Sauder, Cora Smith, Blanche Brubaker, and Alma Weidman.

Ivan D. Leaman, Smoketown, is the present assistant superintendent of the Sunday school which has an enrollment of 290 and an average attendance of 213. In an industrial town of 12,000, the church membership, including the thirty-five workers, is 100 after thirty years of seed sowing.

Gertrude Lefever has been on the workers' staff stationed at the Mission for almost six years, and Elenora Wenger, for one year. At this writing one would find the following active brethren there: Edwin and Christian Redcay, John Garber, Luke Eby, Harry Shank, Frank Garman, and Paul Dombach and their wives, and also Daniel Weaver, Benjamin Zimmerman, and John Clymer. These are faithfully laboring with the ministerial body for the ingathering of the lost, for the manifesting of Christ's love to the children, and for hiding God's Word in their hearts.

If you come to see this work in action, they will be encouraged and you rewarded.

Cottage City, Maryland, Mission (1923)

A number of brethren mostly from the Denbigh district of Virginia came in the fall of 1922 to Washington, D. C., to follow their chosen occupation of carpentry. The following winter they brought their companions here and established themselves in or near Washington. In the fall of 1923 Newton S. Weber of Canadian birth, a descendant of pioneer Henry Weaver of Weaverland and now superintendent of the Fort Wayne, Indiana, Mission, joined the group. He was ordained in the Waterloo congregation, Ontario, in 1921 and assumed ministerial oversight of

The 1932 Summer Bible School at Cottage City

Cottage City Mission from the fall of 1923 until May, 1927, when he returned to Canada.

Early in 1923 when the group numbered fifteen they held Sunday school in their rooms in the Gospel Mission, John Marshall Place Northwest. Various homes were later used until the spring of 1924, when George F. Brunk's home, 806 K Street Northeast, was opened. Here they worshiped until December 13, 1925, when they became an organized congregation. George R. Brunk, home bishop for most of the members, also Daniel Shenk and a few others served them here. Walter Grove, Christie Brunk, Amos Eby, Daniel Hostetter, Perry Kauffman, Ray Shenk, and Truman Brunk were among the earlier superintendents and teachers.

On October 16, 1925, at the Springdale Church, Augusta County, Va., George R. Brunk was granted the privilege of ordaining a deacon at Washington. On the day of the organization at George F. Brunk's home, Walter, son of Deacon Isaac Grove of Waynesboro, Va., was ordained deacon of the congregation.

In 1924 an appeal was made to the Virginia Mission Board to establish a permanent mission station here. A site was purchased in the District of Columbia and money was collected. There was little further progress for a few years, because they felt they were carrying sufficient load. The brethren worshiped in the homes of members again until the summer of 1926 when a part of Henry Brunk's Real Estate offices, Cottage City, was rented for worship. This was used until the new church was ready in 1929.

This brotherhood of twenty-five or more by consent and by the solicitation of the Virginia Conference made application for admittance into Lancaster Conference. This application was accepted and by resolution it was decided that they become part of Lancaster Conference when they fully and freely accepted its discipline. When Bishops Weaver, Landis, and Mack worshiped with them October 27, 1927, they promptly accepted the discipline and became an organic part of said Conference.

On Dec. 3 Bishops Weaver, Landis, and Mosemann held communion with them and took up the matter of ministerial oversight. The congregation agreed upon an ordination. On January 1, 1928, with Bishops Weaver, Landis, and Brubaker present, Ray, son of Preacher Daniel Shenk of Denbigh, Va., was ordained minister. Noah W. Risser was given the bishop oversight.

The Eastern Board of Missions and Charities then took under consideration the building of a church home for this group. It was decided to build in Cottage City on the outskirts of the District of Columbia. Cottage City is a growing town among the twenty-seven incorporated towns on the District's border. These may some day merge into a city, the second largest in Maryland.

On June 16, 1929, this house, 28 by 46 feet in size, was ready to open. The brethren George R. Brunk, Abram Martin, and John R. Mumaw introduced the "all things" to a community almost ignorant of these essentials of faith and practice. A few times prior and regularly since then, evangelistic meetings have been held. When John W. Hess was there, there were fifteen confessions. A similar number confessed in the first series held by J. Irvin Lehman. J. Irvin Lehman and the evangelists from Lan-

caster Conference in these efforts have helped to build up this congregation.

In addition to the ministerial oversight, Esther, daughter of Bishop A. O. Histand of Doylestown in December, 1928, and Martha, daughter of Bishop John H. Mosemann of Lancaster, in August, 1929, were appointed full-time workers.

The summer Bible school work was started in 1930, and every summer since an interesting school has been held. Colmar Manor supplies a good quota. The average attendance was about seventy-five, except in the summer of 1936 when it was fifty-four.

Several brethren from the lower Virginia District lived at Snouffer's Schoolhouse. In co-operation with the ministerial body of their home district, services were held from the spring of 1932 to Christmas of 1935, when the schoolhouse was sold. These biweekly services, including Sunday school and preaching, at times looked very promising. However with the sale of the schoolhouse and the departure of the membership, this work was abandoned.

From 1932 to 1934 services were held twice monthly in the Marlboro Jail, but with the religio-political change of the election in 1936, this privilege was denied. They are, however, placing 600 "Ways" monthly with the warden of Washington, D. C., jail. These cannot help but bear a testimony.

From tent meeting time, May, 1935, services were held in the rural district near Ellicott City, twenty-five miles from the home base. There are now two families of members living here. It is also the closest services for Sister Morris, formerly of Miners Village. These services are held in this community every other Sunday. The first communion service with this small group was held May 9, 1937. The June, 1937, tent meetings resulted in fifteen persons confessing Christ, ten of whom lived locally.

There are 2,500 copies of "The Way" distributed. In addition to the jail, the District of Columbia, Old People's Home and some hospitals are regularly canvassed, as well as the local district. These are regularly also introduced to different sections of Washington proper.

On December 4, 1932, George F. Brunk was ordained as minister to assist in the work. Two services are held regularly each Sunday in the church, and one service is held every second Sunday afternoon at Ellicott City. Prayer meetings have been held since the spring of 1926. They are now held every Thursday evening with a week-day Bible school of ten in connection therewith.

Sunday school precedes the preaching services Sunday morning, and young people's meeting, the evening service.

In the period of January, 1928, to April, 1937, there were fifty-one baptized and six reinstated. If all who were members had been here at one time the congregation would have numbered over a hundred. Two died happily in the Lord; more than twenty-four were lost otherwise, and the remainder left with letters.

Of the latter group, Truman Brunk has been ordained a minister for the Denbigh congregation. This congregation is entirely cosmopolitan, looking at the racial question as God does (Acts 10: 34, 35). We were especially happy to find there Sister Roena Lark, a convert of the Rocky Ridge, Bucks County, Mission and a teacher now in the District of Columbia schools.

The work looks encouraging with Marion Burkholder as Sunday-school superintendent and the same ministerial oversight as in 1932. The teachers include Daniel Shenk, Jr., Martha Mosemann, Edna Grove, Mrs. George F., Edna, Marie, Ellen, and Esther Brunk. The program will continue as the Lord leads. Tent meetings were planned for the summer of 1937 in the District of Columbia. Others who have come in for school purposes or otherwise are enjoying the fellowship and encouraging the work. We praise the Lord that He has so led at Washington. May His blessing ever continue!

Marietta (1928)

The borough of Marietta is situated on the east bank of the Susquehanna River, forty-eight miles from its mouth and twenty-five miles below Harrisburg. The city is more than two miles long and only one-fourth mile wide. Its business at first was connected chiefly with the river and from 1826, with the Pennsylvania Canal along the river. Waterford, located on the west side of the present town, was laid out by an Indian trader, Robert Wilkins, in 1719 on his three hundred acres. Just east was New Haven, laid out about 1750. The eastern end was Moravian, or Bungletown, laid out about 1814. In 1814 there was a period of much speculation and expansion just before the inevitable crash. Cook and Anderson took out a charter for the combined towns, naming it in honor of their wives, Mary and Etta.

The Methodist circuit riders wended their way with a joyous message to this quiet town and planted Methodism here about 1800. They built a frame meetinghouse in 1830 and a new brick

building in 1865, claiming the most aristocratic citizens of the borough. For the poorer people in the western part of the town, the Methodist society built a chapel, about 1871, and used it for a few years. In May, 1880, the United Brethren organized a congregation with forty members, but by 1883 there were only twenty-six. In April that year they organized a Sunday school with thirty-five pupils. This work dwindled, and the house was closed for many years. In 1918 the Green Tree Brethren Church

Marietta Mennonite Mission Chapel, Marietta, Pa.

bought it, used it a few years, and in 1928 sold it to a private party from whom our Board bought it in November of that year.

David Groff, one of the Columbia working force, came over to Marietta in 1928 and met numerous children without Sunday-school privileges. The next Sunday, April 8, in a small home in the eastern part of town, Bro. Groff held the first Sunday school with twenty-three present. Some of these had never been to Sunday school, and some are still faithful. Two weeks later this Methodist chapel was rented, and Sunday school began in earnest. To get the children from the east end a bus was needed and soon supplied. At the July meeting the Board adopted this new station into the family. Soon cottage meetings were started (in a home) on the Square. They were held frequently, but not regularly, for eight years.

The Columbia workers had charge until the death of Sister Groff, February 25, 1930, when Bro. Groff moved home but still continued to superintend the work. Blanche Brubaker and Cora Smith became the resident workers, living downtown from April to August when the present comfortable home was rented for them.

The Bishop Board asked Noah W. Risser to have the bishop oversight. He preached the first sermon here on August 19, 1928. By 1930 there was a preaching service every other Sunday morning, and on the alternating Sundays, in the evening. When there was no church service in the evening, they had children's meeting and Bible study. The Sunday school had an enrollment of 200 and an average of 90 in 1936. The records show a church membership of forty-one including the workers.

The first evangelistic meetings were held the first winter by Bro. John W. Hess, and as a result three were received. The second summer John S. Hess held the tent meetings. Since then two series of meetings a year have been held, with an all-day meeting in connection with the tent meeting. The last revivals were held by Martin Weaver with one accession.

In the fall of 1934 Ella Zook of Kishacoquillas Valley and Barbara Longenecker of Bossler's became the workers. Since Barbara Longenecker was given a leave of absence after two years of faithful service, Blanche Brubaker returned. Ella Zook and Blanche Brubaker are (1937) the workers at this station. John Heistand, son of C. J. of the Board, who lives nearby in Maytown, became superintendent August, 1936.

The first summer Bible school was held in 1935 with an average of 111. The mission superintendent was in charge. It was continued in 1936 with nine classes, ten teachers, and an average of ninety-four. In all the work at this station they have the splendid co-operation of the brethren from the Bossler and Chestnut Hill congregations. Martin Kraybill has had the ministerial oversight since 1934.

Last year the Sunday school registered an average of 104. This year, in spite of the prevalent sickness, the school is growing. Through the reward channel twenty-two new children have been brought into the Sunday school in the first two months. The capable teaching force is as follows: Aaron Wolgemuth, Norman and Orpha Kraybill, Clarence Weaver, Dorothy Ressler, Esther Heistand, Mabel Nolt, Edna Hess, Elsie Buchanan, Ella Zook, and Blanche Brubaker.

The regular program includes Sunday school every Sunday morning with preaching following on one Sunday, and on the other Sunday, preaching is in the evening. Children's meeting has been held every Sunday evening followed by young people's meeting since July, 1936. There is no preaching when young people's meeting is held. Tuesday evening is devoted to Bible study. Thursday evening children's and prayer meetings are held at the chapel. Sewing school, now discontinued, was held almost from the start on Saturday afternoons during the winter months. Very good and numerous are some of the articles which they made at sewing school. In addition they learned the useful art of sewing.

Since three groups preceding us failed here, it may be of interest to know, in addition to what you have already sensed, what the Lord has done for us above our predecessors. In the first place, Sister Himes, who attended Bro. Byer's Sunday school at Columbia in the early days, was two years ago received here. There is a present membership of forty-eight. Forty-seven have been received here, and at least thirteen have been transferred. Ten of these have died, and forty-one others are still faithful.

There is much land yet to be gained. In this borough of 1,969 (1930 Census) in 1934 only forty-eight per cent were registered as members of any Sunday school. With a passion for souls and a love for the truth, may Marietta Mission ever continue to grow!

Steelton (1936)

In 1866 there were only six families here. In 1843, the Pennsylvania Steel Company, progenitor of the Bethlehem Steel Company, the present owner, began to buy land and start the manufacture of steel by the new Bessemer process, making railroad switches and frogs in 1872. Soon they had the patronage of many railroads, as rails and railroad equipment was in great demand.

Their buildings today extend the full length of the borough and beyond. Many foreigners are employed in these works, and the greater part of the population, which today numbers 13,290, is employed here. The borough of Steelton almost reaches to the city limits of the east side of Harrisburg. Steelton became a ready market for milk and garden truck crops. This was capitalized by the Mennonite farmers twelve and fourteen miles away. There are thirteen Protestant churches and six Catholic churches here. Some are decadent, and many are suffering because of the lack of Gospel teaching. In fact our brethren reached

many homes that do not even have a Bible. Some of our brethren became burdened for these folk.

In 1934 Henry F. Garber and Frank N. Hertzler went to Steelton to consider the advisability of opening work here. If one does not count the 4,850 Catholics and the 200 Jews in Steelton, the 3,148 enrolled in the thirteen Sunday schools would be only 38.2 per cent of the remaining population, or 23.6 per cent of the whole population. It was decided to watch this needy field. In 1935 and 1936 street meetings were held at various times by Henry Lutz, Noah W. Risser, Henry F. Garber, C. Z. Martin, and D. Stoner Krady. Prayer meetings were held at various homes when requested. Christmas caroling also was done.

The first service at the Steelton Mennonite Mission was held July 26, 1936, with Henry F. Garber, President of the Board, and representatives of Elizabethtown and Strickler's congregations present. The number present from the town was meager. The Catholic Public Hall at 620 S. Second Street, however, was rented, and the group was by no means discouraged.

During a prayer meeting they entered the home of a lady who had just returned from the hospital. In a prayer and praise service she confessed her sins, recognized that she was a backslidden church member and that she had never been converted. She desired baptism that same evening. Harry Longenecker being present baptized her, but did not receive her. She later slipped into a subconscious condition, lingering but a few weeks. Her daughter and her Mexican husband confessed in the meetings and brought others who have also confessed. On November 22 Noah W. Risser received a class of seven converts.

These were drawn to Christ through the Word lived by these dear brethren and spoken on Sundays and during tent meetings, and especially through the testimony of the converts. Although there were only seventeen adults and no children present on the first Sunday, by fall the local church membership numbered seven, and the Sunday-school membership, seventy. Two thirds of the Sunday-school membership come from the borough, and they had no other Sunday-school privileges.

At the fall Quarterly Meeting of the Board, the brethren in charge of the work appealed to the Board to assume the responsibility of the work. As a station of the Eastern Board, the chairman appointed Frank N. Hertzler of Elizabethtown, Superintendent; Samuel Longenecker of Strickler's, Assistant Superintendent; and Clarence Lutz, of Elizabethtown, to have the ministerial

oversight in connection with the local bishop, Noah W. Risser. This was the organization from the beginning.

They have already moved to a new location that seems more suitable for the present needs. The social and Sunday-school rooms of the Trinity Episcopal Church on Pine Street have been rented. Here there is accommodation for 200.

Except for the superintendents, the teaching force is young. The teachers are drawn from the two congregations referred to above. They include (1937) Mary Hertzler, Martha Ebersole, Alma Maust, Verna Brandt, Ira E. Miller, Henry Longenecker and Samuel E. Miller.

Prayer meetings are held every Thursday evening. At one such meeting in early January there were a number under conviction. David Miller being present gave the invitation, and five precious souls confessed their Lord. Frequently at these meetings five of the seventeen nationalities of Steelton are represented. During a series of meetings conducted by C. Z. Martin seven more confessed.

Seldom has a mission station been started, which looked so promising and had visible results so early. Real mission work is being done here. The superintendents and Sister Hertzler do visitation work on Saturday afternoons. "Ways" and other literature are distributed. Part-time workers may soon be appointed. May Steelton ever continue to be a stimulus to other mission stations and the whole church.

QUESTIONS

1. Name the superintendents to date of the Columbia work and give a brief biography of one.
2. Discuss the present Columbia Church building as an example of a Mission Home.
3. Discuss some of the activities of these four stations common to each.
4. On the basis of Church and Sunday-school statistics, in which one would you expect to find the largest field?
5. Give the steps leading to the establishing of the Mission Church near Washington, D. C.
6. Give a brief history of Marietta and the Mission Building.
7. What would YOU do if you entered a home in one of these towns with the workers and found it without a Bible?
8. Discuss the opening of a mission station, with Steelton as an example.
9. Why should Steelton be an impetus to all mission workers, as well as our established congregations?
10. What branch stations have been opened by these stations? What were the results?

Chapter IV

EARLY CITY MISSIONS

Vine Street Gospel Mission (1897)

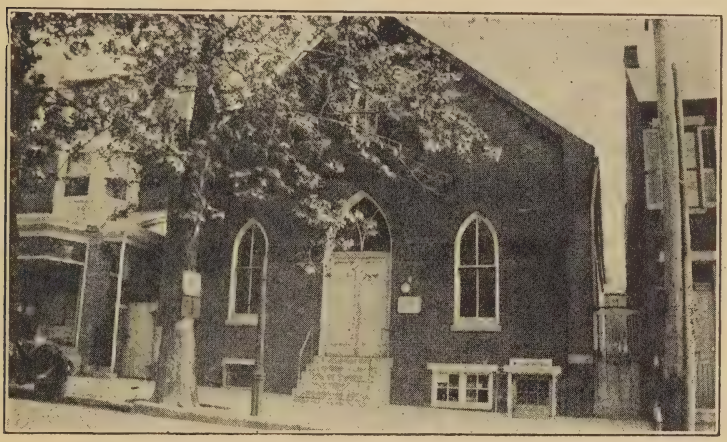
The first permanent Mennonite Church in Lancaster City was built in 1879 on the present East Chestnut Street site with four ministers from the adjoining rural congregations acting as trustees and ministers. With the organization of the Mennonite Sunday School Mission in 1896 this group immediately turned to the city in the midst of their local field. John Strohm of South Queen Street was always interested in boys, and after opening the work, he taught the boys and often took them to his residence for watermelons and other treats. John Shook offered to build a chapel for the work. Sister Parmer of Church Street, who was accustomed to keeping Aid Society children, opened her home to sew for the poor. Mrs. William Kulp, who in January, 1937, passed to her reward, nobly assisted her. B. F. Herr, who then lived in the city, had been one of the superintendents of the first Sunday school at Willow Street twenty-six years prior to that time. David Lantz with B. F. Herr had three years previously opened the East Chestnut Street Sunday School. All of these were burdened with the need of a mission station in this growing city.

At the April, 1897, Quarterly Meeting L. B. Herr suggested that John H. Mellinger, Chairman, appoint a committee to proceed with the work. Bishop Abram Herr, the local bishop, and the two superintendents of East Chestnut Street were appointed. On North Street near Rockland a building was rented and the first Sunday school, manned by the East Chestnut Street superintendents, was held on July 4, 1897. There were twenty-four present. The following Sunday fifty-eight gathered together. Then the Jewish parents prohibited the attendance of their children in our school. On the following Sunday, however, there were sixty-one present. The sisters mentioned above furnished some with new clothing. The workers conducted cottage meetings, and the work increased gradually in interest until the membership passed the 100 mark before 1900.

Because of this growth, on January 1, 1899, they were in their new quarters at 462 Rockland Street. The building was purchased for them by the Board in February, 1900. An aged man, Bro. Singerly, deserted by his own people and one of the first converts of the Mission, moved into the building. He was both janitor and sexton

until his death on Christmas, 1905. In December, 1905, Elizabeth G. Musser and daughter were stationed here as full-time workers. In July, 1907, Elizabeth Myers was added to this force.

Abram Herr, Benjamin Hertzler, Isaac Eby, John Lefever and others from surrounding churches supplied the ministerial help for the Thursday evening services. Later, through the ordination of John H. Mosemann in 1904 and David H. Mosemann in 1907 more services could be held. Children's meetings were held every Tuesday evening from the beginning. Cottage meetings were held in the homes regularly. A monthly workers' meeting



The Vine Street Gospel Mission with the Sisters' Residence in the Rear. The first Lancaster Home of the Weaver's Book Store Was through the Basement Door in the right-hand corner.

was held for the benefit of the workers. Sister Parmer's work expanded into a girls' sewing school with forty to sixty children availing themselves of this real avenue of mission work.

The Olivet Baptist congregation in 1888 built a church at 112 East Vine Street. This building was purchased by the Mennonite Sunday School Mission in 1908. On May 26 the first Sunday School was held here. These accommodations and location were more satisfactory than the former buildings. This new site was transferred to the Lancaster congregation, March 29, 1917.

The first children's meeting was held here May 10, followed by Gospel messages by Benjamin Weaver and William G. Sieber. On the day of the first Sunday school here, A. D. Wenger opened revival meetings a year prior to their sanction by Lancaster Conference. There were six confessions.

In the fall of that year the rear of the building was rebuilt; this gave our sisters better living quarters and made it possible to keep the rain, water, and snails on the outside. In 1921 the building was again remodeled. This provided a chapel, a primary Sunday-school room, a number of classrooms in the basement, a room for the city home of Weaver's Book Store and printing press, and six rooms for the Mission workers and for committee meetings.

B. F. Herr (father-in-law of Joseph Nissley of Altoona) served as superintendent of the work from the start until 1910. By this time it had grown remarkably and was in its third home. He was ably assisted by David Lantz, D. H., C. H., and H. H. Mosemann. H. H. Mosemann then took charge and was assisted or succeeded by Abram Eby, T. K. Hershey, Eli Weaver, Jacob Miller, and in August, 1923, by D. Stoner Krady, the present superintendent.

In addition to Sisters Musser and Myers there have always been some workers living at the Mission, who keep house, perform the janitor work, do visitation work, care for the sick, assist the needy, meet all callers, assist in the sewing schools, Sunday school, and children's meeting, and help in many other duties. These sacrificing sisters included Katie Buckwalter (wife of Elmer Horst of Reading), Nellie Becker, Ella Shank, Amanda Forrey, Sister Krady, Anna Winters, Dorothy Mellinger (Mrs. John Wenger of Virginia), Nora Harper, and Mabel Brubaker. Sisters Winters and Brubaker are the present (1937) workers.

Among the many who received their first tastes of real missionary activity here were D. Parke Lantz and T. K. Hershey, of the Argentine Mission field; Leon Myers, who was in Near East Relief Work; Joseph Nissley, superintendent of the Altoona Mission since 1919; John Mosemann, Jr., missionary to Africa; Abram Eby, of Mississippi, and Alta Erb, his daughter, who this year published the book, "Studies in Mennonite City Missions."

The workers visit regularly the county hospital, almshouse, jail, and local hospitals. Sister Tillie Landis, who spent the years 1922-30 at the former institution, would anxiously await Bro. Krady's monthly visit which was as regular as clockwork. At one of the hospitals Bro. Krady and the writer had the privilege of calling upon a man with a gangrenous member, who formerly attended the mission. He confessed his Lord and after the amputation of the limb praised the Lord for what He had done for him.

A memorable event in the recent past was the ordination services at East Chestnut Street September 25, 1932, at which

time Bro. Krady, who was superintendent since 1923, was ordained as minister and Jacob Miller, deacon. Of those who were in the lot, John Mosemann, Jr., now serves in Africa, and Joseph Lehman is superintendent and pastor of Lancaster Colored Mission.

In the winter of 1928-29 a corner lot was bought a few blocks southwest of the present site. Since a new building never materialized, the same was turned over to the Board. It is used every summer for tent meetings.

The officers of the Sunday school and of the Mission now vary. The superintendent of the Sunday school in 1937 was Amos Rutt; assistant, Roy Myer; and J. F. Fuss secretary-treasurer. There is a wide-awake Sunday school with an average attendance in 1936 of 155. The teaching force in 1937 included Jacob Miller, Gideon Eberly, Norman Wenger, Roy Myer, Clarence Denlinger, Henry Glick, Benjamin Kreider, George Mowery, Lillian Ebersole, Rhoda Denlinger, Fannie Buckwalter, Julia Eberly, Mabel Brubaker, Mary Zimmerman, Naomi Glick, Laura Coulson, Bertha Wenger, and Anna Winters. Sunday school is held every Sunday and preaching at both morning and evening services. Children's meetings are held in the evening preceding the sermon. The home department was opened during 1936. Prayer meetings are held each Thursday evening. Preaching is held at the Almshouse monthly. Summer Bible schools have been held since 1930, with an average attendance in 1936 of 148. In the fall of 1935 the Book Store was moved to 40 South Duke Street, thus releasing the whole building to be used for mission work.

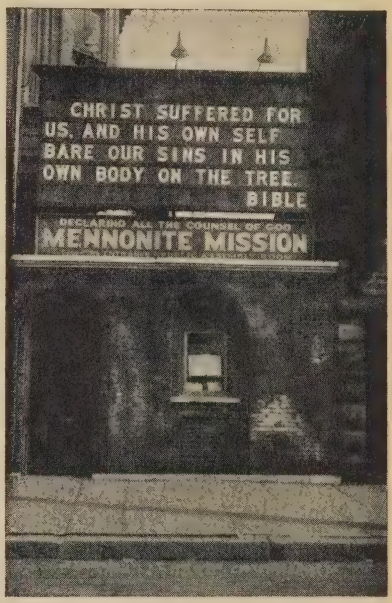
In the past many, who were homeless and forsaken, often found at this Mission physical as well as spiritual relief. Regularly over one hundred Christmas baskets are given to the needy, and many meals are served. The spiritual need is of course the greater. Many find Christ and take fresh courage. There naturally have been those who fell by the way, but the stalwart "few" are worth all it costs. Records are not exact from the beginning, but there is at present a membership of eighty-five. Bro. Krady and his force give much time to prayer and the work. A visit there will convince you that your presence and interest are appreciated. A consecrated brotherhood supports the work with their means and prayers.

Philadelphia Gospel Mission (1899)

Isaac L. Kulp (1849-1915) of Danboro, Bucks County, who was a regular attendant of the Philadelphia city markets, felt that

our people should do mission work in the City of Brotherly Love. Joseph Bechtel, formerly of Bally, a city contractor, was much interested. On December 15, 1898, at Isaac E. Hershey's Home, Paradise, the Executive Committee of the Sunday School Mission decided to invite Brethren Kulp and Bechtel to the next Quarterly Meeting. At the next Executive meeting at J. R. Buckwalter's, Kinzers, it was decided "that Brethren Kulp and Bechtel be requested to choose a proper place for a Sunday School Mission in Philadelphia and that they shall fix a date at their earliest convenience to confer with a representative of this Mission." This representative was John H. Mellinger.

He with his brother, Ezra, met this committee and after considering sites available chose 1930 East York Street, in the Kensington Mills District in the northeastern part of the city.



"My Word Shall Not Return unto Me Void"—Three Bibles in Window at Philadelphia Mission

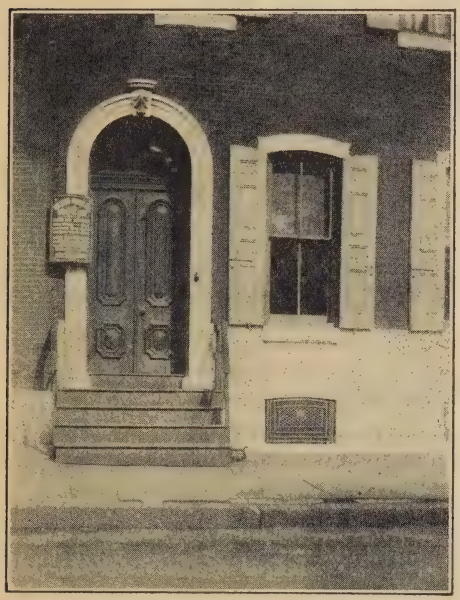
First Workers

Sister Mary Denlinger who was born near Paradise, December 3, 1867, grew up in the Strasburg and Paradise Sunday schools. She accepted Christ under the preaching of J. S. Coffman in Mendon, Missouri, in 1890. En route to the Sunday School Conference at Elkhart, Abram Metzler, who also came from the Paradise District, asked her to assist M. S. Steiner in opening the Chicago Home Mission, the first organized city mission endeavor in our branch of the Mennonite Church. She in response to the call went there in October, 1894, and remained faithful in accomplishing her part of the work until April, 1899.

Amanda Musselman, born October 17, 1869, near New Holland, Pa., grew to womanhood in the Groffdale-Metzler churches. She was received at Groffdale by Bishop Jacob N. Brubacher in a

class of forty-three, October 31, 1896. Due to her perseverance to worship in spite of a severe snowstorm, she was asked to do home mission work. She went to Chicago to join Mary Denlinger on Christmas, 1898. Here the hearts of these two sisters were joined in the work. After twenty-five years in Philadelphia Mission work they still live together in Lancaster.

Leaving Chicago in April, they arrived at Philadelphia on June 6 to take charge of the new work. Joseph Bechtel was superintendent of the Sunday school then and served for more than twenty-nine years. There were nineteen present the first Sunday. May Gauger was there the second. In July Daniel Kauffman preached the first sermon, using Gal. 6:10 as a text. The Sunday school, the sewing school, and visitation work, our sisters, with the co-operation of a few of our people who were then living or working there, carried on faithfully from the start.



Front Entrance to Mennonite Mission, Philadelphia, Pa.

In two years larger quarters were needed. A storeroom at Amber and Dauphin, two and a half squares east, was then rented. The work grew in the seven years at this location. Among those helping in the Sunday school while here were Wilson R. Moyer, J. D. Mininger, Clayton F. Derstine, and John F. Bressler, who had been called to the ministry in other fields, and Henry Mack and Jacob Buckwalter, who continued to give their valuable assistance to the work here. The latter at first came from Wilmington, thirty miles away every Sunday.

The Lancaster and Franconia conferences filled the preaching appointments from time to time. The first converts were

Jennie McCombs, who succumbed to a lingering illness in 1911, and Emma Wieland, who for eleven years left a bright testimony for her Lord before being called home in the 1918 influenza epidemic. One who has been at the Mission the longest is Sister May Gauger, who for many years was teacher of the primary department.

From the start there were those who would lower the standards of the Church for the sake of larger numbers in mission work. Yet our sisters through their faithfulness had the respect of all they contacted. They were told by a Quaker, "You will be respected wherever you go, if you continue to wear those bonnets." Others said, "You are good honest Quakers." Through their work they could see real progress, even though slow. God did bless His work.

In 1908 a large three-story dwelling, three squares northeast of the first location, was bought at 2151 North Howard Street where there would be ample room for the expansion of the work and better accommodation for the workers. Here Mary Denlinger and Amanda Musselman continued their faithful labors until July 30, 1924, when they left for Lancaster where they have been since September, 1926.

Next Workers

J. Paul Graybill was born June 16, 1900, the son of Joseph Graybill (deacon of New Holland) when he still lived at Thompsontown. His first nine years were spent under the shadow of the Delaware brotherhood. For five years he attended the Weaverland and Red Well Sunday Schools, and then the Weaverland and the New Holland school held in the Methodist Church building. On August 26, 1920, Bro. Graybill was called to the ministry at Weaverland and was ordained by Bishop Benjamin Weaver. At the opening of the new New Holland meetinghouse in March, 1922, C. M. Brackbill, who had bishop oversight at Philadelphia, asked Bro. Graybill to go there. On May 18 of this year he and Sister Phoebe Martin, daughter of Samuel O. and Magdalena Martin of near New Holland, were married by Noah H. Mack. Sister Phoebe Martin was born near New Holland January 7, 1897, and grew up in the Groffdale-Metzler Sunday schools. With missionary conviction slowly growing in them, Bro. Brackbill's invitation was accepted as the Lord's call.

On October 17, 1922 Bro. Graybill and wife went to Philadelphia to join Sisters Denlinger and Musselman. Here the for-

mer remained thirteen months and then returned home. They spent part of the spring and summer on the Welsh Mountain following Arthur Moyer's sudden departure. In August, 1924, they returned permanently to become superintendents of the Mission. Their children, Naomi, Rhoda, and Paul, Jr., have graced the Mission home.

The following year Esther Bechtel, wife of John Kauffman of Juniata County, assisted. Then in 1926 Sisters Herr and Rudy joined the Graybill family. Barbara H. Herr was born in Pequea Township, Lancaster County, April 10, 1890. She attended Sunday school first at Byerland and later at New Danville. Her father's missionary activities and his death, when she was still in her teens, left an impress upon her life. She entered this work April 27, 1926.

Emma H. Rudy was born in Warwick Township, September 5, 1890. During a ringing missionary meeting on New Year's Day at East Chestnut Street in 1919, she decided to dedicate her life to the Lord and His work. Four years later she went for almost two and a half years to the Welsh Mountain and in September, 1926, to Philadelphia.

Upon the death of Bro. Bechtel in October, 1928, Bro. Graybill became superintendent also of the Sunday school, assisted by some of the brethren. Those assisting him in January, 1937, were Joseph Bromley, Joseph Leithman, Harry Reedel, and Merle Eshleman. The average attendance over winter was slightly under 140. About 20 teachers are on the staff for this work. Brethren Henry Mack and Jacob Buckwalter are the choristers.

During the fall of 1932, 1,800 families were helped because the depression became serious and the government had not yet provided money for relief. The Lancaster, Weaverland, and Franconia conferences as well as branches of the Lancaster County Amish Church placed many truckloads of supplies at Bro. Graybill's disposal. It is thought that at least 125 tons, with a valuation of $4,500, were so distributed.

In the late summer of 1926 a class of converts formed without any special evangelistic appeal. The class grew over winter, and when the May baptismal services were held with C. M. Brackbill in charge, there were fourteen received into fellowship, most of whom are still among the active faithful ones at the Mission. Harriet Sanderson, who attended the first session of Sunday school conducted by the first sisters, and five others of her family were among this number. Truly "ye shall reap if ye faint **not!**"

The summer Bible school movement in Lancaster Conference began in Philadelphia on Waterloo Street, three blocks north of the present mission site in June, 1927. It was held for a period of three weeks. There were 125 present the first day, an average of 75 the first two weeks, and only 15 of whom came to the Mission. Mary Shenk, the Mission sisters, John F. Bressler, and Bro. Graybill were the teachers. Tent meetings in charge of Bro. Bressler followed with a number of confessions. The summer Bible school, with tent meetings following, continued on Waterloo Street for four years, then one year in a deserted saloon building, and since 1933 at the Mission site. The average in 1936 was 103. Many homes that could never be otherwise reached are given the Gospel.

For about seven months in the winter a week-day Bible school is also held. This was begun in 1931-32, but was discontinued the two subsequent winters when Emergency Relief Work required much time and effort. From 1934-35 on it was again held. It is now held on Wednesday afternoons at four o'clock. There is a present attendance of thirty. Wednesday evening is spent in systematic Bible study, preceded by a special Bible study chiefly for members. This latter is a continuation of convert instruction. Friday evening is teachers' meeting. There are in some seasons of the work three sermons given every Sunday. Bro. Graybill in this work has the co-operation of the Lancaster and Franconia brethren whom he calls upon for assistance quite frequently.

In the fall of 1934 "Doctrines of the Bible," "Mennonites in the World War," "Inadequacy of Evolution as a World View," and "True Life Stories," all by our own Mennonite authors, were placed in the twenty-three libraries of the city. They are found to be in demand in these circulating libraries.

The 3,000 "Ways" have for years been distributed not only at the Mission and by the sisters in their local visitation work, but about 3,000 more regularly to the Eastern Penitentiary, the County Prison, the House of Correction, the Seaman's Church Institute, the Philadelphia General, Jefferson, Northeastern, and Hahneman Hospitals. Many get their first rays of hope thus, receive the much needed comfort, take fresh courage, and turn to the Lord, although not registered at our Mission.

At 191 West Dauphin Street a building was rented and a summer Bible school opened July 1, 1935 for the Colored, with considerable interest. No Sunday school is conducted here, but since 1935 a children's meeting has been held every Sunday eve-

ning, followed by preaching. Bro. Graybill has been dividing his time between the two places. In the summer of 1936, when he took charge of this service, Mahlon Witmer of New Holland served as pastor of North Howard Street Mission on Sunday evening. Bro. Witmer's services were much appreciated. Later others similarly assisted. Noah K. Mack, ordained June 6, 1937, is now assisting.

In the winter of 1935-36, John and Catharine Leatherman spent five months at the Colored Mission. The next winter Noah K. and Muriel Mack were there. Merle Eshleman, Lillie Shenk, and Esther Smucker Hodel came to Philadelphia for their medical education and aided between times. The Eshlemans live in the Mission home. Elam Stauffer aided in summer Bible school work in 1933.

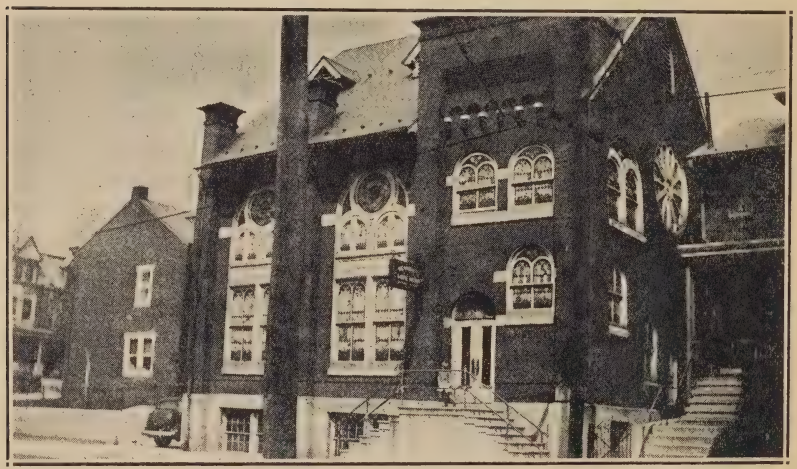
In the fall of 1936 the building adjoining the present Mission site on North Howard was bought. Enlarged quarters for the Philadelphia Mission family were built in 1938.

Since the work began, possibly 200 have entered the applicant class, seventy-five of whom have been received and many of whom have proved faithful. Although progress seems slow, yet with the Lord's blessing it is ever sure. Thus a real lighthouse is established in this city far beyond the expectations of Bro. Kulp thirty-eight years ago. In addition to the souls saved and thousands touched, those entering the city for vocational or educational opportunities have here a real home and have been saved for the Lord and His service. Eternity will reveal the good that has been accomplished through the prayers and labors of His children among the two million souls in the City of Brotherly Love. May it ever continue!

Reading (1922)

Reading, a city of 111,171 and the county seat of beautiful Dutch Berks County, was laid out in 1760 by the Penns and named by them after their English County-Town. The Quakers who had a meeting-house here in 1760 were in the political majority, but the Lutherans and Reformed were in the religious majority, for ninety per cent of them were Germans. Since it lay in close proximity to the coal regions and the populous East, from the time of its incorporation in 1847 the city became a prosperous industrial center. It has ever been famous for its beer barons, textile industries, socialism, and lately, its strikes. It has now 500 manufacturing plants including the largest silk stocking factory in the world.

In the fall of 1919, when Bible study was held in the homes of the Gehman District, the brethren became impressed that they should begin mission work in this city. They asked for the counsel and co-operation of the Eastern Board of Missions and Charities. The brethren, Abram and Jacob Gehman, Milton Good, and John L. Musser, were the Prospecting Committee. They were



The Reading Mission with the Superintendents' Home on Left

first drawn to the southeastern section, but through prayers, counsel, and offers they were directed to Thirteenth and Douglas streets in the northeastern part of Reading.

The first Sunday school was held here in the afternoon of January 8, 1922. There were forty children present under teen age, mostly from the neighborhood. The attendance was forty-nine. Jacob Gehman was chosen superintendent, and the brethren and sisters from the Bowmansville-Gehman District about thirteen miles away aided in the teaching. About a month later Amos Horst preached the first sermon to this nucleus of diamonds in the rough. A children's meeting was soon started, and Elmer Horst conducted the first one. In May the first series of meetings was held with Noah H. Mack in charge.

In January, 1923, Jacob Gehman was appointed by the Mission Board as superintendent of the Mission. He moved to the Mission home after his spring farm sale in March. The home had been occupied in the previous spring by Eli Horst and family, and in the summer by Emma Zimmerman (now Mrs. John L.

Horst of Scottdale, Pa.) and Anna Renno of Morgantown. These did constructive visitation work and aided in awakening an interest in Sunday school and church work here.

In the fall of 1924 the location of the work was changed to 558 North Eleventh Street. The first services were conducted by C. Z. Martin, on December 7 of this year. In following January revival meetings were held by Bro. Martin. Mary Nuel, who attended the first Sunday-school session three years before, became one of the converts now and was baptized with two others in the spring of 1925 by Bishop Benjamin Weaver. D. N. Gish held another week of meetings in the fall, and larger quarters were deemed necessary.

The Lord, who also saw the need, had for us a Lutheran Church with a parsonage at Twelfth and Windsor streets. President Mellinger of our Board negotiated with the trustees of the congregation for purchasing the same and thinking it would be cheap at half the price, obtained it for $12,000. This is the present home of the congregation, and the superintendent and family live in the parsonage. The full-time Mission girls lived here, too, until the fall of 1936 when they moved to the home of a widow lady, a block northwest on Locust Street.

The church as a Mennonite Mission was opened on October 31, 1926, with appropriate services. The large audience room and gallery were well filled by the parents and children touched by the work and a good representation from the rural established churches. The messages of the day were brought by Benjamin Weaver, J. C. Clemens, John M. Souder, Elias Kulp, I. B. Good, and John F. Bressler, who closed with an evangelistic message. The latter continued the evangelistic appeal during the following fortnight. Sunday school was then changed to the morning.

In the fall conference of 1928 John W. Hess was given the ministerial oversight of the Reading Mission. He immediately conducted a series of meetings to bring in the lost, to strengthen the believers, and to get acquainted with his appointed field. At the request of both pastor and superintendent, the first communion service was held, with John M. Souder in charge, on April 21, 1929, when twenty partook of the sacred emblems.

Since that time the work has been extended in many ways. That summer the first Bible school was held in the present church home with an attendance of 75 to 90.

The Sunday school grew from forty-nine the first Sunday to

an average of 57 in 1927, 125 in 1930, 196 in 1932, 277 in the two schools in 1933, and 232 in 1936.

One family of the membership moved into the Southeast and aroused interest in the work there. Brethren coming from the country began to take children from this section over to the Mission until the group numbered sixty. It was then thought best to open a Sunday school in the same district that the Prospecting Committee had in mind more than eleven years before. A dwelling at 1611 Fairview was obtained for this purpose and opened March 19, 1933. Sunday school was changed lately to the morning here, too, and the attendance now (1937) is about 69. Luke Hurst is superintendent of both Sunday schools. He is assisted at the home base by Aaron Gehman and at Southeast by Elmer Horst. The assistants are changed every year. Work among the Colored is also in prospect.

The teachers at the home base in 1937 included Lizzie G. and Noah Musser, Ethel and Mae Knauer, Elsie Kosier, Margaret, Samuel, Irvin, and Elmer Horst, Vida, Genevieve, and Gladys King, Ella Saylor, Margaret Cartier, Pauline Johns, Mary Peachy, David Hess, Arthur and Noah Good, Ireta Gassman, Mabel Eshelman, and Anna Zook. At Northeast were Bessie Knauer, Virginia Raudenbush, Paul Horst, Lizzie Musser, Ruth Yoder, Naomi Shank, and J. B. Gehman. Some of these are from the rural churches; others, from the Girls' Home; and still others converts of the Mission.

Since 1930 tent meetings are held by the pastor every summer, giving the Gospel to many who never hear it otherwise. Street singing and Christmas caroling are a part of their testimony. Summer Bible school started in Southeast in 1934. Weekday Bible school is held at both places with an attendance of 85 at the home base and 55 at Southeast. More than 1,500 "Ways" are distributed monthly. The workers cover the city by taking different sections monthly. They also distribute literature at the Homeopathic Hospital and the Berks County Asylum and Sanitarium. In biweekly visits to the hospital much cheer is brought, and a real phase of mission testimony can be given.

The weekly program includes prayer meeting on Monday evening (since the fall of 1936) and cottage meeting on Tuesday evening. The latter was held regularly since 1926 and was frequently held beforehand. Wednesday evening is for convert class instruction. Thursday evening is set aside for Bible study or preaching if a minister can be obtained. On Sunday morning

both schools meet at the same hour. In the evening children's meeting, young people's meeting, and preaching fill the worship period. A special Bible instruction is held quarterly since March, 1935.

There is one phase of the work that is peculiar to Reading. Due to the textile factories Reading was not affected so much by the depression. This drew some of our sisters to the city to serve as domestics. The first ones being of the right caliber established a reputation for the desirability, adaptability, and integrity of Mennonite girls. Both the demand and the supply grew rapidly.

It was felt that the girls employed in the city should have a central place that they might call Home. The church and the superintendent's home could not function as such. Hence a dwelling owned by the Board at 704 North Twelfth Street two blocks south of the church, was furnished and opened under our Board for this purpose. Sarah, daughter of Joseph Shank of Virginia and Rhoda, daughter of the late A. D. Wenger, under a committee of girls took charge until Margaret Horst of Kansas came as matron in the summer of 1935. The committee opened in connection with the Home the Hurst Employment Agency (now the Mennonite Domestic Employment Service) for placing Mennonite girls who decide to come to Reading. There are 63 girls in touch with the Home in 1937. At this date about 150 had passed through the Home, representing thirteen states and quite a few conferences. They are a real blessing to the Mission, and reciprocally the Mission is decidedly a blessing to them.

Luke A. Hurst and wife, Sallye, assumed charge of the Mission on September 1, 1932. They have been faithfully laboring for His cause in Reading ever since. They were assisted by Lizzie Musser and Naomi Shank in 1937. In addition to those already mentioned the following have served at the Mission: Mary Harkins, Mabel Landis, Mary Landis, Myra Stoltzfus, Rebecca Histand, Florence Baker (Gehman), and Mabel Weaver.

There have been twenty-four received, of whom twenty-two were from the city. Three died happily in the Lord, and seven were lost otherwise. The communicant membership includes twenty-five workers, fifteen Mission converts, and thirty-two sisters from the Girls' Home. There are six under instruction. Noah G. Good was ordained resident minister in 1937.

The work looks promising here. The Employment Agency is turning down applications for help; more homes are being contacted than ever before; the seed sown in the past fifteen years is beginning to bear more fruit. May God Himself continue to lead!

QUESTIONS

1. What was the first city mission of "The Sunday School Mission"? The second? Why?
2. What extension work are these stations conducting? Discuss one in detail.
3. Who were the following: Mary Parmer, Isaac L. Kulp, T. K. Hershey, Luke Hurst, Alta Erb, J. Paul Graybill, B. F. Herr, Mary Denlinger, Margaret Horst, and Mrs. John L. Horst?
4. Why is the Reading work unique in at least one particular? What has developed as a result? Explain.
5. Name six missionaries or ministers who received training at these stations. Where are they now?
6. Go through the weekly program with the workers at one of these stations.
7. Give biographical sketches of any two of the workers referred to in this chapter.
8. What relationship does the summer Bible school movement have to this work? With what results?
9. What is the threefold work of the superintendent of the Vine Street Mission? Explain.
10. Philadelphia has an approximate Protestant Church membership of 400,000 and a Sunday-school enrollment of 287,563. Compare the religious atmosphere of the three cities, mentioned in this chapter. What are the possibilities?

Chapter V

LATER CITY MISSIONS

Tampa (1927)

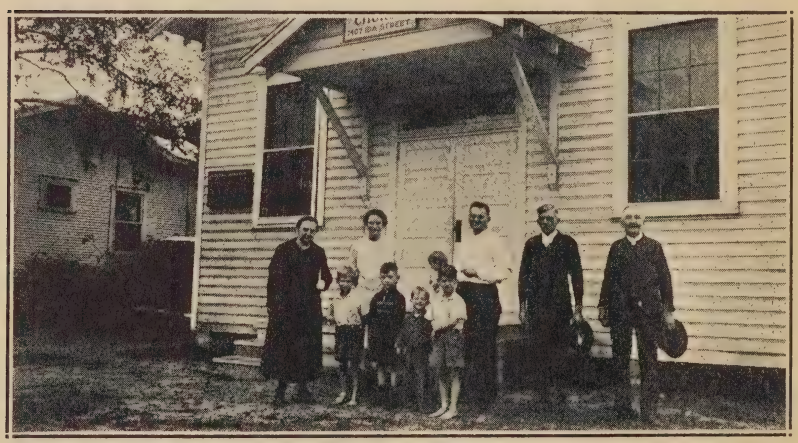
Tampa, located on Tampa Bay close to St. Petersburg, is a city with a population of 101,161 (1930), with a goodly intermixture of Negroes and Spanish. It was thought for years that the church should have a mission station in the South, not only for the resident peoples, but also for the northern tourists who spend the winters here. The city itself has at least 152 churches with Methodists and Baptists in the lead, followed by Presbyterians and Catholics, with the Mennonites and Mormons the last accretions. There are also thirty-two colored churches, but the color line is closely drawn.

Charles B. Byer and wife, who opened the Columbia, Pa., and Knoxville, Tenn., work, through the leadings of the Lord went to Arcadia, Fla., December 2, 1925. Anna Kauffman accompanied them. Upon the death of Amos M. Heistand, Sister Byer's father, she in February and he in March with the children came north. By June 18, 1926, they were back at West Tampa for the winter. A tent was erected with benches at Thirty-second Avenue and Fifteenth Street in February, 1927. On the twentieth of this month revival meetings were started, with John B. Senger in charge. Bishop A. O. Histand, Clayton Bergey (Fentress, Va.), Christ Shertz (Goshen, Ind.), and President Mellinger of the Eastern Mennonite Board of Missions and Charities were present the first Sunday. The following Sunday, Sunday school was opened with sixty-three in attendance. March 18, 1928, James Barrow and wife were received, and communion followed, in charge of Bro. Senger, who spent most of the winters here until 1931-32 when he died on the return. Bishop Mack spent a few summers here earlier and Bishop Mosemann a few winters later. Wm. G. Lauver and wife, when on furlough, spent some time at Ybor City.

On August 17, 1928, the present lot at 1407 Ida Street was purchased. At the October Conference the Mission Board was directed to continue a building program, and the Bishop Board obligated themselves to supply the ministry. By January 27, 1929, the building was ready to open. John B. Senger, Ben Swartzendruber of California, John H. Mellinger, and Harvey Landis, of the Brethren Church, were there for an appropriate service.

Chester Harbold of Slate Hill was ordained for that work, in accordance with the promise and special permission of the Bishop Board, on December 4, 1930, by Bishop Mack at Slate Hill. They arrived May 10, 1931, and served here less than a year. Levi Glick of North Dakota served here as minister three years during 1932 to June, 1935. J. Paul Sauder then left a high-school teaching position to serve here. He and his wife arrived June 16, 1935. He was licensed to preach in the absence of a minister, and was ordained at New Holland, March 21, 1937 for this Mission.

In addition to the Byer family, Anna Kauffman assisted at different times in the beginning of the work. In the winter of 1934-35 Cora Smith was there. In January, 1936, Dora and Muriel Taylor of the Frazer congregation served here. On September 19,



Tampa Church with Workers' Home on the Left. Right to Left: John H. Mellinger, C. J. Heistand, Bro. and Sister J. Paul Sauder, Mrs. Orie O. Miller.

1936, Muriel Taylor was married to Dr. Noah K. Mack. Shortly afterward Laura Histand of Doylestown, Pa., went to live with Dora Taylor in Ybor City.

In Ybor City at 1810 Fourth Avenue, two miles south of the Ida Street Church, a Mission extension is conducted. Sunday school was opened in Bro. Temes' house March 30, 1930, with twenty-nine present. It was then conducted on Third Avenue until in 1935, when the work was opened on Fourth Avenue. Ybor City is a part of Tampa. Since it has 32,000 Spaniards, the work at this station is all for the Spanish. In the same house where our sisters live is a room approximately 18 by 30 feet

where this work is held. Early in 1933 there were 100 at Ida Street and 125 here, but at both places the average the preceding year was slightly under seventy. At Ybor City, Sunday school is held in the morning; children's meeting, in the evening; and prayer meeting, Wednesday evening. At Ida Street, Sunday school is at 2 p. m., preaching at 3 p. m., and in the evening. Cottage meeting is held on Tuesday evening and Bible study, Friday evening. A regular schedule of visits is made to distribute literature at the County Home, the County Sanitarium, and the City Hospital. These visits are especially profitable as well as interesting. From the South American Press 500 Spanish "Ways" are received and distributed monthly. The present membership is 22.

Tampa is a special rendezvous for tourists. In fact the city boasts of 50,000 annually. Bishop Lewis Shank spent a few winters there. John H. Mosemann has spent two winters with the brethren there. In the winter of 1936-37 J. Paul Graybill, Martin R. Hershey, Simon and Henry F. Garber, Eli and J. C. Frey of Wauseon, Ohio, spent some time with them. In one service February 7, 1937, Bro. Frey spoke to 130 from nine different conferences and as many states, and provinces, as far north as Alberta and North Dakota. In the evening Bro. Hershey preached. This was a real treat to the workers and to the work. At their February communion, in charge of Bro. Frey, members of nine conferences partook of the sacred emblems.

Sixty miles farther south at Sarasota a number of Amish and Mennonites of many conferences have centered for a few years in winter as tourists and celery raisers. Brethren Glick and Mosemann went down in early 1935. A deacon from North Dakota served them the following year. Then next winter Bro. Sauder went to them to help in the organization of the Sunday school. Eli and J. C. Frey, Simon and Henry F. Garber, and Elmer Swartzendruber filled some appointments that winter.

The brethren who gave them a "call" in the winter of 1936-37 seemed to be impressed with the work that is being done. More contact from the Lancaster Conference would be appreciated and mutually beneficial. May we continue to support the work by our prayers and means.

Coatesville (1929)

This city of 15,000 is centrally located as the county seat of beautiful Chester County. Route 30 runs the entire length of Main Street. Early it became a center for steel industries and has so remained. Although there are eighteen Protestant churches

here, yet any one acquainted with the city realizes that there are many without Sunday school and church privileges. The Maple Grove-Millwood Amish churches to the west on the Lancaster-Chester border kept a watchful eye on this need. This being their marketing center they could weekly observe when might be the most opportune moment to open.

In September, 1929, Emanuel Mast of their Mission Committee and Ammon Graybill (who came from the Loag's Corner Station) started a Sunday school in the Co-operative Store of the Lukens Steel Company with fifty-five present.

The congregations backing Bro. Mast saw the work so promising that they appointed an organization for the school. On De-

Coatesville Mission—Church Building and Workers' Home

cember 29, 1929, they met with thirty-six pupils and John E. Kennel and John E. Kauffman as superintendents, Frank Stoltzfus, secretary, and David Byler, treasurer. The former brethren continued to man the school until April 1, 1937.

From the store the school was moved June 8, 1930, into the third floor of the Washington Firehouse in the central part of the city. In 1931 Joseph Nissley of Altoona held evangelistic meetings here with twenty-three confessions. In February, 1932, John S. Hess held meetings in the Fire Hall with a number of confessions.

With the work growing the Maple Grove brethren made an appeal to the Eastern Mennonite Board of Missions and Charities, and the Board accepted Coatesville, provided a representative of the Maple Grove congregation become a member of the Board. A. K. Mast was appointed and has faithfully served since. With

a liberal contribution from their churches the Board promised to make up the difference necessary to place them in new quarters. The brethren D. L. Fisher, D. G. Kennel, A. K. Mast, and the Mission Board Property Committee—Hess, Hershey, and Greider—picked a site, and with Hershey and Leaman, contractors, and the splendid co-operation of brethren from Lancaster and Chester counties, a brick building 36 by 56 feet was soon built. The cost was in excess of $9,000, of which forty per cent came from the Amish group.

On November 12 and 13, 1932, the church was opened to the public with Ray Shenk, Jacob Hershey, J. L. Rutt, John S. Hess, D. Stoner Krady, Jacob and John H. Mellinger, John W. Weaver, Amos Stoltzfus, Amos Horst, Abram L. Martin, and A. K. Mast among the speakers. Surely it was a day of rejoicing.

David Kennel and wife and Edith Kennel moved into the home in this building to take the superintendency of the Mission. They have since been assisted by Anna Yoder (Mrs. Andrew Landis), and Edna Mast (Mrs. Alvin Mast). They continued in this capacity rendering admirable service until April, 1937, when Samuel Miller and wife with Edith Kennel came here.

Through evangelistic and consistent mission and Sunday-school efforts a number have found the Lord in their last days and have peacefully passed on. There are still twenty-four faithful ones garnered from the city. The Sunday school grew from a small beginning to an average of 125 in 1936. The summer Bible school was held for two years with S. G. Shetler as principal. In 1936 they had a most interesting school with 318 enrolled from more than thirteen denominations. More than 4,000 verses were memorized. Ray Shenk conducted the tent meetings concurrent with the summer Bible school. A few confessions resulted.

Workers in the Sunday school included Anna Yoder Landis, Barbara and Annie Kennel, Lena Mast, Andrew and Daniel Landis, John E. and Malinda Kauffman, Joseph, Frank, and George Stoltzfus from the Maple Grove congregation, and in the recent past, Levi Mast and a few others from Conestoga.

Samuel Miller, who with his wife and Sister Kennel have been associated with the work but not officially from the start, was appointed as superintendent of both the Mission and the Sunday school. John E. Kennel is assistant superintendent of the Sunday school. They engage in their work with zeal, and with the blessing of the Church upon them. May God's blessing ever attend them.

York Mission (1933)

When York County was taken out of Lancaster County in 1749, the Mennonites already had forded the Susquehanna and were found in different parts of the county. Michael Danner was one of the County Commissioners at that time and gave ground in 1874 for a schoolhouse-church building at York Road. They settled in at least eleven different communities most of which had meetinghouses sometime in the nineteenth century.

The Stony Brook flock, who worshiped in homes prior to building in 1803, had their first burial ground on Market Street near Pine in E. York. This was used for many years and was sold in 1917. The first meetinghouse was the old Fourth U. B. Church purchased from them in 1903. For the benefit of members living in York, services were held here by the Stony Brook ministry. Sunday school was organized that year with Edward Hauser and Edward Landis, superintendents, who served for a number of years. Then John S. Garber served for many years in this capacity. It was felt for some time that more extensive work should be done here.

H. Frank Leaman of the Hershey congregation, Lancaster County, was asked to start the Sunday school as a mission project. This was in early September, 1933. On the first Sunday there were fifty present and Harvey Lehman preached. It was decided to have preaching following Sunday school in the afternoon one Sunday and following children's meeting in the evening on the next. The York Church on N. Hartman Street, less than a block north of the Lincoln Highway in E. York, is used. Walter Gable had ministerial oversight for two years.

The attendance increased over winter, and a Bible study of the Roman Epistle was conducted on the Sunday evenings when preaching was in the afternoon. It was thought best that Bro. Lehman and family should move to York. A mission home was purchased at 1208 Edison Street where they moved in the spring of 1934. That April the first prayer meeting was held and later as called for. Ray Shenk conducted meetings here this month, visiting twenty-five homes.

In 1935, quarterly Bible meetings were started. Summer Bible school was held for the first time with an average of ninety-four. In the summer John S. Hess conducted tent meetings. On July 28 Bro. Leaman was ordained as minister for the York Mission. On August 11 Sunday school was changed to the morning hour. All these moves and efforts were of distinct benefit to the

enlarging of the work. On October 6 two young souls were received by Bro. Mack.

It was decided that a deacon should be ordained in the spring of 1936. With three brethren in the lot, Jacob Ruppert was ordained on March 29 in an impressive service. Then on April 19 following, Bro. Mack held the first communion with this group. Among the faithful teaching staff are Jacob Ruppert, Charles Herr, Ralph Lehman, S. Eby, Anna and Frances Leaman, Mildred and Mrs. Charles Herr, Mrs. Adams, and Paul Bentzel. "The Way" and back numbers of the Sunday-school papers are distributed over the city and in the hospitals. Much seed is thus being sown. The visitation work is showing how little these people know of Christ and His salvation although there are churches on every hand.

With much land yet to be conquered the workers are giving themselves to the Lord and His work. With a full organization as a congregation this work is well started. May we put York on our prayer list.

Lancaster Colored Mission (1933)

With the conversion of the Jones children at Rawlinsville in a summer series of meetings conducted by Elam Stauffer in 1933, the question of handling the colored element in the church became a subject of much prayer. H. Elvin Herr and Henry Hess of Rawlinsville and D. Stoner Krady and Jacob Miller of Vine Street, who also had a number in their Sunday school, contacted Bro. Mellinger of our Board. At the September Quarterly Meeting it was discussed from many angles, and the Executive Committee was directed to proceed.

Joseph Lehman from Vine Street was chosen superintendent of the Sunday school and the mission work was opened at 317 Howard Avenue on November 5, 1933, with six teachers and twenty-two pupils present. D. Stoner Krady brought the message. The last Sunday Elam Stauffer was in America, he preached here. The Jones children were brought from Rawlinsville every Sunday and on the following Sunday, December 10, John H. Mosemann baptized these five.

With soon an average of forty-two in attendance the room was too small and another location was needed. A dwelling at 460 Rockland Street (next door to the second location of the Vine Street work) was rented. Here work opened July 1, 1934, and the rear became a workers' home. Bro. Lehman and family occupied

it shortly. Being next door to the work, the same could be handled more advantageously.

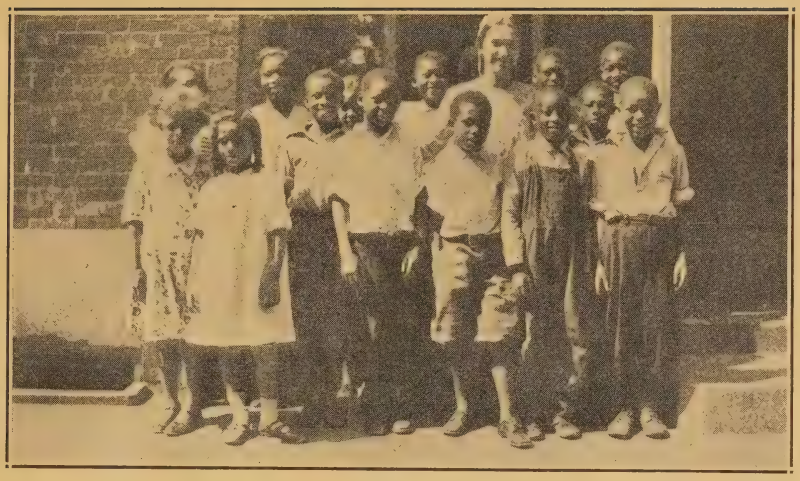
In the summer of 1934 the first summer Bible school was held here with very good interest. Parke Book was the superintendent in 1934 and 1936 and Elmer Martin in 1935. In 1936 the average was seventy, slightly less than the earlier ones. Yet the work done was of a higher caliber. Teachers from outlying districts nobly sacrificed time and talent for this work.

When a congregation was established here it was thought best to have a resident pastor. With the necessary steps taken and only Joseph Lehman voted for, he was ordained on March 31, 1935, as pastor of the congregation. He called in D. Stoner Krady for meetings in spring of 1936, strengthening spiritually the work. There have been three received since the Joneses were taken into the Church. The present colored membership is four, two having passed on. A most stimulating testimony was given by one of the latter, Grandma Stewart, before she closed her eyes to the scenes of earth.

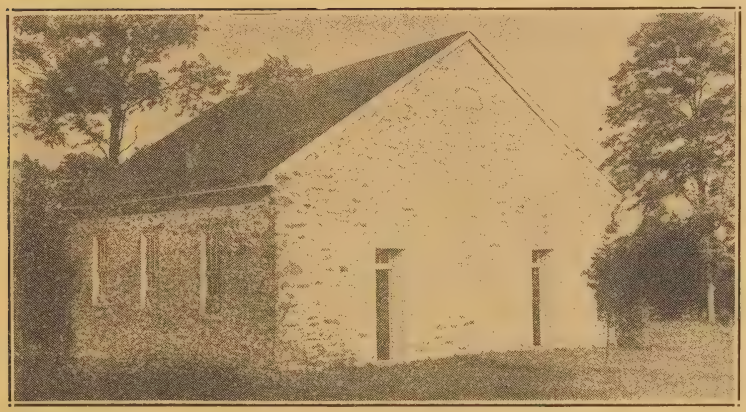
Since Bro. Lehman's ordination Daniel Mosemann has had Sunday-school superintendency. Since July, 1937, Franklin Lefever has served as superintendent. The teachers have included Franklin and Grace Lefever, Irvin, Esther, Anna Margie, and Araminta Lehman, Paul Brubaker, Walter Leatherman, and Martha Bosley. With 100 on the roll, the average for 1936 was seventy-eight. Class memory work and a school sentiment is given each Sunday with preaching following. Children's meeting and prayer meetings are held every Friday evening at the Mission. Visitation work is consistently carried on among the colored race.

Of the 4369 of the colored race in Lancaster County or 1.3 per cent of the population, the largest group is in Lancaster City. Five churches are found among them in addition to our Rockland Street work. The two largest Sunday schools reach only 350 of them. Their other two churches are in Columbia and Billmyer, aside from our own Welsh Mountain Station.

This work has spurred on these five colored churches of the city to more activity. The work here has also grown, so that larger quarters will again soon be a necessity. May the work consistently increase, and the Lord will surely provide. May we count on your prayers.

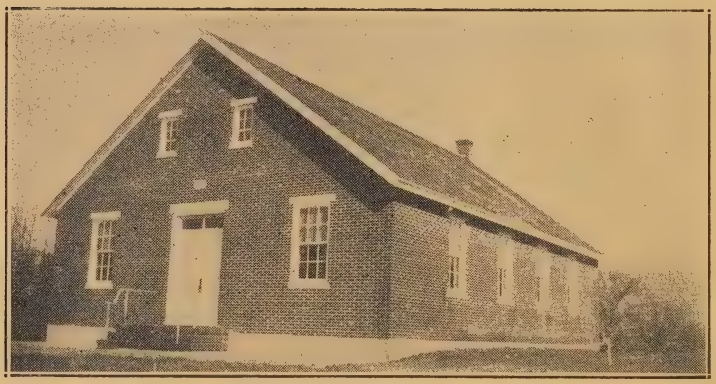


Anna Margie Lehman's Happy Summer Bible School Class in Front of the Lancaster Colored Mission Building



The Rawlinsville "Old Log" Church Now Used as Our Mission Building

The New Home of the Sunnyside Mission



The Home of the Meckville Mission Since 1932

QUESTIONS

1. What Mission worker opened three stations? When and where?
2. What is the spiritual condition of these cities? Why and when did our work open in same?
3. What is York County's contribution to the annals of Mennonite history?
4. At what four places has the Mennonite Church opened work among the Colored? Discuss the Lancaster Colored work.
5. Who were the following: A. K. Mast, Dora Taylor, Anna Margie Lehman, H. Frank Leaman, Samuel Miller, Parke Book, Levi S. Glick, Edith Kennel, J. Paul Sauder, and Jacob Ruppert?
6. What extension work are any of these stations doing? Discuss one.
7. Who have had the ministerial oversight to date at Tampa?
8. What station usually has a larger Sunday-school average than its total enrollment? Explain.
9. Discuss the building of the Coatesville Mission edifice.
10. Give the weekly program at any one of these stations.

Chapter VI

RURAL MISSION STATIONS

The Rock (1920)

Bishop John S. Mast at a western conference was much impressed with statistics given on closed churches in home communities. On his way home by train the Rock glaringly presented itself. When he reached home, there was a request from the Marsh sisters to open Sunday school here. The Baptist Church close to the Berks-Chester line, north of the Morgantown-Elverson road in the 1890's drew crowds as high as two thousand to special services. Their entire membership had dwindled to the Marsh sisters. The work was immediately considered and in the summer of 1920, Sunday school was held biweekly, in the afternoon, with Elam Hartz and Isaac Kurtz in charge of the work. Among the additional workers in the 1920's were Jacob E., Christian, and Harvey Kurtz, and Melvin Hertzler.

By 1933 some felt the work should be enlarged. Half of the Sunday school of fifty to eighty was composed of people who attended no other place. There had been only an occasional sermon. It was felt that efforts should be made to start a congregation here. The following summer John F. Bressler had meetings here with three confessions but no additions. Preaching and children's meetings were now held once a month. The Sunday school had an average of seventy-eight that year.

During July, 1935, T. K. Hershey conducted meetings here, which awakened the community. In addition to strengthening the brethren for the work, there were fourteen confessions, nine of whom were received. Electric lights were installed, and the following Sunday John W. Weaver preached the first regular evening sermon at the Rock. Every two weeks evening preaching is now conducted.

In March, 1936, Bible study on the "Attributes of God" was begun by Elias Kulp and followed by a series of meetings in the summer. Six were then added to the congregation. It was thought best to have Sunday school and preaching now in the morning every second Sunday. On April 19 this was done. In March a workers' meeting began prior to the preaching on that Sunday evening.

Bro. Mast held the first communion here April 26, 1936, when thirty-five partook of the sacred emblems in a separate congregation from Morgantown. With this awakening and a growing Sunday school of more than 100 under the direction of Harvey and Omar Kurtz, in the years ahead much can be expected of the Lord. It always pays to build on the Rock, and these workers know that this applies at the Rock, too. May God's blessing attend!

Oak Shade (1923)

Abram L. Huber of Willow Street, seeing a large field of non-Mennonites in southern Lancaster County, felt that work should be opened here. One frosty morning in January, 1923, Bro. Huber went down to Little Britain. Here he was directed to William McCardell near Oak Shade Chapel. He welcomed him and invited services in this abandoned Baptist Church. The pastor had left here years before, for he was financially starved, and the flock was scattered.

In April a canvass was made and reported to the spring Conference. In November John W. Weaver, the Field Worker, opened services for these people. This was continued every two weeks. In July, 1924, Sunday school was opened here with A. L. Huber, superintendent. The attendance varied from twenty-five to sixty, but all were very much awake. At the spring Conference, 1925, John F. Bressler was given ministerial oversight with the aid of the Mechanics Grove ministry.

The work continued until late 1930. After Bro. Huber left, Paul Martin and later John F. Bressler himself had charge of the Sunday school. There was one series of meetings conducted by C. Z. Martin that resulted in twenty-one confessions between the ages of 16-80. In that whole period there really were only the Montgomerys received.

To the April, 1933, Quarterly Meeting the request came for the reopening of this work. It was granted, and on May 14 the Sunday school was reopened with fifty-five pupils present. Enos B. Myer is superintendent and the Mechanics Grove ministry have charge of the shepherding. So far, one has been received. Revivals are held annually. Sunday school and preaching are held biweekly with an average attendance of thirty. May God bless their faithful labors in this part of His moral vineyard.

Cocalico (1926)

Six miles northeast of Ephrata on the Kleinfeltersville-Rheinhold state road is the small town of Cocalico. East of the former

post office is the Cocalico Union House built by popular subscription in 1865 for both worship and school purposes. It was used only five years for secular education. The New Mennonites, the Dunkards, and the Mennonites used it for worship at various times conjointly.

In the fourth quarter of the nineteenth century John Hehnly, David Wenger, Henry Hartman, and three Gockley families, six families of members, lived in this vicinity. Services were probably held every four weeks from the start, at least prior to 1873, alternating with Mellinger's at Schoeneck, Hammer Creek, and Indiantown. John Risser, Christian Risser, John R. Hess, and Christian Bomberger fed these people with the sincere milk of the Word. These either died or moved to other sections, leaving but one family. When Cocalico closed about 1890, services at Indiantown were held oftener.

The Dunkards built some distance away from the village. They have a small congregation with meetings every six weeks. There is no other Sunday school within four miles. Here was a field and here was a building used by no one.

During the summer of 1926, the Field Worker, John W. Weaver, was directed to this field. The people of the community were in favor of opening this house of worship again. Daniel Noll, a trustee of this building, was especially anxious to have this place opened to give the children of the vicinity Sunday-school and church privileges. Services were announced for every second Sunday afternoon. The interest increased through every service.

On October 3 the Executive Committee of the Mission Board was asked to be present to open the Sunday school. Christ Mosemann was appointed superintendent with Elmer Bucher and Daniel Stauffer, assistants. John W. Weaver continued in charge of the preaching, with services every two weeks.

In June, 1927, John W. Weaver and John S. Hess held a series of meetings here with one confession. In Sunday school then the average was forty-five, and it steadily grew until by 1932 it was 75. The brethren take the time to haul the children of the community together. They are anxious to get there, sing the matchless songs of God, give memorized Scripture verses, and hear God's messages for them.

The brethren Christ Mosemann and Daniel Stauffer still continue as superintendents. The pastoral oversight has been given to John W. Weaver, then John S. Hess, later Amos S. Horst, and now Jacob T. Harnish.

The cottage meetings in the past have been interesting and profitable. One such series was spent in the mastery of the message of John's Gospel. Considerable memory work was taken with this. At a certain meeting in the church where the meetings were held alternately with the homes, whole chapters were quoted from John by various members of the school.

Aaron Wenger and family have very much appreciated this work and have materially and spiritually aided it. The Snader family has been an asset from the very start. A number of the children have been received into the Church. Hiram Drybread, one of the Mission's converts, gave a ringing testimony for the Lord and the Cocalico workers before going home to be with his Lord.

The average for the Sunday school is fifty-six. There are now fourteen in the district who consider this their home, but commune at Ephrata and Indiantown.

The Pentecostals made some slight inroads during 1936, but these have now subsided. The aim of the workers here is "More souls for Christ." May we really join them to this end!

Rawlinsville (1929)

The Presbyterians established themselves around Rawlinsville at a very early date. In 1742 they built of logs the Associate Presbyterian Church. When they rebuilt of stone in 1853, it went by the name of the Muddy Run Presbyterian, or, at times, the Old Log Church. Services were abandoned here twenty odd years prior to our work. Many of the Presbyterian young people had gone to school and then settled in the distant cities. Those moving in were chiefly from points south and of non-Presbyterian extraction.

Our people who knew this district felt that here was a real mission field. Abram L. Huber, who had a farm adjoining, called the attention of the field worker, John W. Weaver, to this abandoned church building. The work proper began July 7, 1929, under the direction of the New Danville-River Corner ministry and with the co-operation of their workers and those of the adjoining New Providence District. Henry R. Hess and J. Elvin Herr were the superintendents. Joseph Nissley, who happened to be at New Danville in the morning, brought the message here in the afternoon.

Before this date John W. Weaver had services every two weeks, beginning May 5 with 49, 103, and 116 present on the

first three Sundays. When the work actually opened, 142 attended. The superintendents, Abram Hess, who passed on in 1935; Willis Groff, who was later appointed secretary; the Hesses; Herrs; and others by faithful perseverance in prayer and real work have seen this work grow and prosper.

Jacob T. Harnish had the first series of meetings in 1930, and one such series is held each summer. The most unique was that of 1933 conducted by Elam W. Stauffer in which five Jones' children (colored) accepted Christ as a result of this effort. They were received at the Colored Mission.

On April 1, 1934, the Sunday-school hour was changed to the morning with a sermon following every Sunday morning. Many ministers from adjoining churches, as well as visiting ministers to the conference district, have aided in the worship and Christian experiences of these people.

Their territory covers a four-mile radius, with members at that distance in several directions. Since July 5, 1934, prayer meetings have been held weekly in many of their homes. Through these efforts and the faithful witnessing of the converts, one by one they seek the Lord and fellowship with His people. There is now a church membership of twenty of these folk and a total membership including the workers and their children of thirty-five.

In the Sunday school with the same superintendents as at the start, the school enjoyed an average of 50 in 1936. A number of these are hauled by the willing workers. They stress consistent work in the classes and memorizing of Scriptures and hymns as a school. "The Way" is added to the pack of "Youth's Christian Companion" and "Words of Cheer" which go into thirty-five homes. The teachers include Henry R. Hess, Willis Groff, Elvin Herr, and their wives; also Mrs. Clayton Groff, Miriam Groff, and Blanche Fryberger.

The work looks promising at this time with twenty new pupils added to the school since the beginning of 1937. They have a start of truly new-born families in a number of sections of this district. One whole family is coming for services because the father met one of the "twice-born" of Rawlinsville. May the Lord's blessing attend and our prayers continue! May the workers ever give the Lord their all for His work at Rawlinsville.

Sunnyside (1930)

One morning in the summer of 1929 while on his daily routine, David S. High was directed by the Spirit to lift up his eyes on

the field of Sunnyside. Picking up some of the children on the way to the Temperance Home School, he asked them about their Sunday-school privileges and found they had none. At the inspirational Mission Board Meeting in December at Mt. Joy, J. W. Hess brought a stirring message on rural missions. Both Bro. High and Harry H. Snavely made the personal application. They visited the schools, and again learned the need for these privileges. Conviction grew that the time was now ripe and that the place should be found.

Whereupon they were led to a dance hall that had a bar. The latter was removed, and the first services were held January 12, 1930, with a large audience. Seventy-one present were from the community. John W. Weaver preached from John 3:16. The Sunday school attendance grew from 84 the first year to 128 in 1934 and 90, 115, and 121 in the years intervening.

In the fall of 1930 a prayer and praise service was held in the home of Mrs. Metzger, following Sunday school. That night she received forgiveness of sins, and when she passed on, it could be said in the words of the text used by Jacob T. Harnish at her funeral: "She hath done what she could." The first regular prayer meeting was held January 14, 1931, at the home of Mrs. Miller with Joseph Boll, Jr., leading.

An appreciation of the work at the start was expressed in statements as the following: "Who wants to be blind always?" "May we stay for the preaching services, too?" Because of the love for the souls of these hungry people, special efforts were made for their salvation. C. Z. Martin was the first evangelist and thirty-five confessed. A few of these are still true. A. D. Metzler in the fall of 1932 added a few more to the growing work.

The first annual Sunday-school meeting was held May 30, 1931. A feast of good things was enjoyed by this new congregation, and it gave all much encouragement and joy. John H. Mosemann opened the meeting and A. A. Landis brought the closing message.

Mrs. David Singleton was baptized in her home December 23, 1931, and then fell asleep with a bright hope. Her death caused the first funeral to be held at the Mission. However, on June 5, 1932, the first baptismal service brought great joy to both the converts and workers, and eventually the community. On June 19 the first communion was held with six from Sunnyside partaking. Abram L. Martin had bishop oversight from the start.

On June 5, 1934, an inspirational song service was held with them by the riverside. There were two thousand present with Samuel Shotzberger directing.

In the 1934 Board meeting at Mt. Joy some of the workers requested the Board to provide them with better accommodations than they had in their weather-boarded, pillar-built unprotected hall. A resolution was passed recommending further action, provided a house could be built within a $4,000 limit.

On July 9 the Building Committee, on which the Board and local workers were represented, assembled to choose a site. By definite directions of the Lord they were led to a locust grove at the intersection of five points. On August 25 the Building Committee consisting of Hess, Greider, and Heistand from the Board, and Musser Herr, Walter Herr, and Witmer Barge from the workers, received three bids and staked the ground.

On July 29, 125 assembled to break the ground and after brief services started to uproot the locusts and excavate for the building. From the first these men, as well as many from the community, had a mind to work. They soon learned that there is a difference between rock bottom and the bottom of the rock. In fact almost enough rock were unearthed to build both the foundation and the necessary retaining wall.

With 3,400 hours of free labor and persistent efforts on the part of all, the building was finished and ready for opening by January 17, 1935. Of the total cost of $4,057.16, all but $900 came from direct contributions. The remainder was taken from the General Fund of the Board and the new Sunnyside Mission building was opened, entirely free of debt.

This new brick home 36 by 50 feet was opened to the public with the happy Mission workers and folks, as well as workers from South America, Rocky Ridge, Altoona, Norristown, and most of the stations of this Conference being present. T. K. Hershey very practically preached on the God of Solomon as portrayed in II Chron. 6 and 7. The home bishop, Abram L. Martin, spoke of God's greatest attribute as well as ours as found in I Cor. 13. John W. Weaver, our Field Worker, showed us the true Foundation and how to build upon Him. David High reviewed the start, growth, and future prospect of the work. John Lapp closed the forenoon spiritual feast with prayer.

Elias Landis opened the afternoon session by reading Psalm 122. Henry F. Garber spoke from John 4 on "Fields White for Harvest," opening our vision of the field. "Constituted Authority

in the Home" was sketched by Jacob T. Harnish, "In the State," by J. C. Clemens, and "In the Church" by John A. Kennel. Howard Greider and Walter Herr reported for the Building Committee.

After the evening devotional period by John Myers, Linford Hackman brought a very instructive illustrated lesson to the children on Matthew 7:24-27. J. C. Clemens brought a message on evangelistic methods, using especially Jude 23. The closing sermon of the day was brought by the evangelist, John S. Hess, on John 3:14. A series of meetings followed in charge of Bro. Hess. There were sixteen confessions, nine of whom were received.

With a new building the work took on new life. The workers looked over the field more intently and found there were 200 of accountable age and 100 children who should be reached by this work. They became more burdened for these needy people. Their environment is quite different from that of many of our people, yet Christ saves to the uttermost all that come to Him by faith. With this assurance the workers keep on. They not only have sown seed and rescued thirty-five, but in the community have accomplished far more than the arm of the law ever did. About twenty of these have remained faithful.

The work from the start has been sponsored by the Strasburg-Brick congregations with the same organization intact. Thence come the support, leadership, workers, Christmas baskets, and the need frequently of both pupil and member, physically as well as spiritually. David S. High is superintendent; Witmer Barge, assistant; Isaac Hollinger, secretary; Walter Herr, treasurer; and Amos Mellinger, chorister. Christian Brubaker and Jacob T. Harnish have the ministerial oversight. Being a mission station, known far and wide as the Sunnyside of Mission work, many ministers, missionaries, and Sunday-school workers drop in for mutual blessings.

The teaching staff, many of them serving from the start, includes Ethel Mellinger, Ella Nora Barge, Ella Barge, Mary High, Lizzie Gerlach, Ada Hollinger, Kathryn Hess, Emma Leaman, Stella Herr, Marian Messner, Ross Rowe, Musser Herr, Harry Herr, David Gerlach, and Walter Herr. From this group came Mrs. Clyde Shenk, who did very effective work here, being the primary teacher in the day school, before going to Africa. Gertrude Lefever was always found here before becoming an active worker at Columbia. The work done here speaks well for the value of the corps of workers.

At two o'clock every Sunday afternoon these teachers and officers of the school assemble with a lively group of children to instil in their minds and hearts God's eternal truth. In the evening every two weeks they again assemble for children's meeting, to be followed by a sermon. Every Wednesday evening the prayer meeting is held. One of the workers has bought a home in Sunnyside, and we hope to see in the near future a worker permanently stationed in the community all the time. Long live Sunnyside and the good work begun!

Meckville (1931)

This station near the Berks-Lebanon line is a mile north of the small town of Meckville. Bethel Township, named from Bethel, Palestine, was settled first in 1733, immediately after the Indians sold the land. Frequent skirmishes with them blot its early history especially from 1756-1763. Settled by German immigrants, the Dunkards had a church house here in 1745. The Reformed and Lutherans were also strong. In later years the rustic population sought Lebanon, Reading, and the smaller towns. Because of a salaried ministry the rural districts became neglected. What was inevitable followed. Moonshining and all forms of wickedness were left in its wake. Early in this century Virginia Dunkards began to move in, and in the third decade some of our own Virginia mountain brethren began to cast a wistful eye this way. Here was a mission field that religiously was almost deserted.

In the fall of 1924 John S. Hess, while holding meetings at Gingrich's, had the last few services at the schoolhouse near Meckville. The following spring a number of Virginia brethren moved into this section. These desired church affiliation.

A number of meetings were held in the home of Simon Sutherly the following few years. Then with the consolidation of the school system of Bethel Township, the two local schoolhouses were sold. The one was bought by the Dunkards and the other later came into the possession of our Mission Board.

The Brethren schoolhouse was used first, but the results were rather unsatisfactory. At the first series of meetings they claimed all the converts, and at the second, most of them. Then they had the Sunday school manned by our members. We soon obtained the other schoolhouse and the Lambert family came into our church.

In August, 1931, at a service in which John S. Hess was present, it was decided to have Sunday school in schoolhouse No. 2. The following Sunday the school was organized. John Darkes was superintendent and Daniel May, assistant. The teachers included Joseph Wert and wife, John M. Shank and son, Mark, and H. C. Ritchie.

On the night of January 14, 1932, this Mission group saw their home burned to the ground. Daniel May then opened his home and prayer meetings were held here every Saturday evening. The Lord knows no defeat.

The Mission Board immediately made the work a subject of prayer. The Property Committee, including Brethren Hess, Hershey, and Greider, awarded a contract for a 36 by 50 foot brick house on a site near schoolhouse No. 1 on land donated by Caspar Ritchie. By April 24 a very commodious and substantial church building was ready for dedication.

This was a day of real thanksgiving. Here not only the Virginia brethren now had a church home, but as a mission station many others could be brought in and the children of the community were given Sunday-school privileges. With the burning of schoolhouse No. 1, this became the only rural Sunday school in the district.

At this service David Westenberger, their local bishop, Lewis Shank, the former bishop of the Virginians, Amos S. Horst, John S. Hess, Elmer Martin, Jacob Hershey (the contractor of the building), John K. Charles, and Hiram Kauffman brought the messages to a very attentive audience.

During August of that year John S. Hess held another series of meetings in which eight confessed. By the end of the year there were seventeen new members added since the work began. Every Wednesday evening the brotherhood had a singing class or Bible study and prayer meeting.

John Darkes faithfully aided in the upbuilding of the work at this place until his health failed in winter of 1933-34. Regardless of the nature of the task he could be depended upon to be on duty. The work suffered. Harry Frank of East Petersburg was appointed superintendent. John S. Hess continued faithful pastoral work until the spring of 1935.

The Russelites made inroads with their teaching here in 1935 and 1936, but their influence amounts to nothing today. The false was supplanted by the true, and the brotherhood is growing and healthy now.

Daniel Wert, the junior minister of the Lebanon County churches, has the pastoral oversight now and has served as superintendent for seventeen months. Noah W. Risser since the death of Bro. Westenberger has the bishop oversight. Mark Shank was appointed superintendent at the 1937 Board Meeting and John M. Shank and Caspar Ritchie are assistants. Thus the work is entirely in the hands of local brethren—the goal of every healthy mission program.

The average Sunday-school attendance in the winter of 1937 was about fifty. In the summer there were more. The room is curtained for the various classes. A Sunday-school library has been added. This, while new, seems to be much appreciated.

As a result of the last revival meetings four young people were received. The membership is slowly but surely growing. May the good Lord abundantly reward the faithful labors of His children here, not only in this world, but also in the world to come.

QUESTIONS

1. Name and locate the rural mission stations already studied.
2. Which one was in a Church formerly used by our people? By the Presbyterians? By the Baptists? Which was built by our Board?
3. Who were the following: Daniel May, Witmer Barge, John S. Mast, Enos Myer, Christ Mosemann, Milford Hertzler, H. Elvin Herr, David High, Noah W. Risser, and Mark Shank?
4. Who have the ministerial oversight at each station? Who has the superintendency?
5. Which is the oldest? Why and how was it started?
6. What have been the results of the labors at these stations?
7. What do these stations have in common? How do they differ?
8. Tell about the dedication of the new Sunnyside Mission home.
9. What have been the experiences of the Meckville brethren?
10. What fact or experience led to the opening of the stations of this chapter?

Chapter VII

RURAL MISSION STATIONS

(Continued)

Miners Village (1931)

On the foot of the northern slope of South Mountain, five miles south of Lebanon, there are three hills of solid iron ore, the most remarkable and valuable body of iron ore in the world. Peter Grubb discovered these vast deposits and by 1735 owned these hills. Grubb made a famous lease with the Indians which permitted him "to use this dirt as long as the grass grows and the water flows."

He built the Cornwall Furnaces in 1853, the oldest in the country, and soon began to manufacture guns, cannon balls, and ammunition for the Continental Army in the American Revolution. He named the place in honor of his father, John, who came from Cornwall, England.

The furnaces were placed near the ore hills. Close to the furnaces were the settlements of mostly foreigners who were employed there. One of these settlements, composed mostly of old stone houses and located on the Horseshoe Pike, is Miners Village. These settlements came down through the Grubbs, Colemans, and others until the Bethlehem Steel Company now owns them. They have been located in Cornwall Borough since 1926. This borough borders the same township that claims Gingrich's Church. Its population was 1,837 in 1930.

For a few years while Frank Hershey was selling farm produce in this village, he won a place in the hearts of these people. Learning that these children had no Sunday-school privileges and that the churches were few and scattered, he became interested in their spiritual as well as physical needs.

Here were Germans, Hungarians, Italians, Irish, English, and Negroes. Here were Catholics, Methodists, and Evangelicals. Yet most of the people were spiritually neglected. Here was an open field.

Bro. Hershey and a few others were burdened for this work. They brought it to the attention of our Assistant Field Worker, John S. Hess, and they to the Board. As a result of these moves, an old dance floor was secured and the announcement was made that at Ferndale Park in the village there would be preaching

services by our people on September 20, 1931. The building was filled to capacity. Bro. Weaver preached from the Golden Text of the Bible and its context.

Bro. Weaver preached to them on the following Sunday and on October 4 the Sunday school was organized. Harry Shreiner was appointed superintendent, and Amos Martin and Frank Hershey, assistants. Henry Hershey was appointed recording secretary and has the most complete Record Book of any of our mission stations. Reuben Carper and later Benjamin Stauffer, Jr., were the Sunday-school secretaries. Henry Tyson is the treasurer. Thereafter preaching services followed Sunday school every

The Present Location of the Miners Village Mission Station. Assembly Room is on the Near Side, and the Mission Home on the Other

Sunday afternoon. The attendance varied from 140 to 222 the first year.

Soon the midweek prayer meetings started with a children's meeting preceding every two weeks on Thursday evening. Now it is held every Tuesday evening, alternating between the homes and the church. Many spiritual blessings are thus enjoyed and a closer contact with the community effected.

The first baptismal services for this station were held on May 1, 1932, in the water back of the schoolhouse, when George Good, wife and daughter, Margaret, and Charlie Rhodes were baptized. Thus the Miners Village Mission congregation was begun. Henry Lutz, who has had the bishop oversight ever since, received them.

The first communion service was held May 22 of that year with eighteen brethren and fifteen sisters partaking of the sacred emblems in the midst of a very attentive audience, many of whom had never seen the fellowship of saints in communion with their Lord. For the first time that many ever heard of feet washing, it was illustrated before their eyes.

Then on August 25 the first Sunday-school meeting filled the house with many souls hungering for the Gospel. On the following January 8 two more, John Ristenbatt and wife, were received. That winter from the workers came the first African missionaries, when Elam Stauffer and wife, who received here their first direct contact with mission work, were chosen. On April 19 at Mellinger's Elam Stauffer was ordained, and he assumed part ministerial charge "at the Village," strengthening the work remarkably. Before sailing there was a Farewell Service at Miners Village and since then, both by correspondence and by way of the Throne, each keeps in touch with the other's work.

When the second series of meetings were held here by John W. Weaver in August, 1933, there were ten confessions and eight were received. Usually some from Catholic homes even cry to be received, but their parents forbid it. In September, 1934, there were five more baptized.

The work was progressing with God's blessing, when on the night of October 4 the building was razed by flames. Yet under God's direction the Dutchtown Colored Church was opened to us and not a service missed. Even the November 4 communion was held as usual.

That spring a building, used as a boarding house when the furnaces smelted and later as a store, was leased rent-free from the Bethlehem Steel Company. It was renovated at the expenditure of $600 and much free labor and was dedicated as a Mission church and home on April 20, 1935. At this time a number of church and mission leaders worshiped with these folk. The names of Henry Lutz, Henry Garber, J. Paul Sauder, John W. Hess, John S. Hess, John W. Weaver, and Daniel Wert appeared on the program.

The following winter Elmer Martin held meetings here. There were fifteen confessions, seven of whom were received. On March 15, 1936, the lot was cast for the first ministerial ordination. Harry Shreiner, Henry Stauffer, and Noah Boll were in the lot, and the former was ordained by Henry E. Lutz in the presence of nearly six hundred people including twenty-eight or-

dained men. Bro. Shreiner is minister in charge, still supported by Joseph Boll and John W. Weaver. The latter, despite the fifty miles round trip, has spent most of the Sunday afternoons with them from the start except when health did not permit.

Among the Sunday-school teachers are many who served from the start and some who were converts of the work. In March, 1937, they were Elmer Snavely, Lester Shreiner, Noah Boll, David Harnly, John Ristenbatt, Phares Wenger, Maria Waltz, Anna Mae Adair, Irene Witmer, Lizzie Bomberger, Ruth Steffy, Kathryn Harnly, Emma Stauffer, and Eva Tyson. Since they are in the new home, the Mission is supplied with two local workers. Irene Witmer of Hess's and Ethel Morris of the Village were in charge at the start. Since the latter went to Baltimore this past fall (1936), Lizzie Bomberger is assisting Irene Witmer.

In addition to the above services a sewing class, held every Saturday afternoon, has been organized with the wives of the workers assisting the sisters in this work.

The work looks very promising. During the revival season in the winter of 1936-37 Bro. D. Stoner Krady in charge, there were again a number of confessions. The interest of the children was amazing and their reception and commitment of hymns and Scripture verses put some older ones to work. Elmer Snavely was ordained deacon in the summer of 1937. May God continue to advance His cause at Miners Village.

Dillerville (1934)

Dillerville is a village of approximately 100 in Manheim Township, on the northwest corner of Lancaster City. It is at the junction of both the Philadelphia and Reading Railroad and the Pennsylvania lines where the old cutoff through the city meets the main line on the west. Factory employment is on every hand, and the farming section approaches the village on one side.

During tent meetings in North Lancaster in 1933 there was some singing in this section, and it was felt that here there were hungry souls who received no spiritual care. A chapel was built here in 1902, which was used by the Lutherans for twenty-four years and then abandoned.

Through Lloyd Weaver the request came to the Eastern Board of Missions and Charities for the opening of mission work here. This chapel with some repairs was available for the work. The Board recommended that the East Chestnut Street congregation take entire charge of the work.

On the afternoon of January 21, 1934, the first services were held here with 120 present. The Sunday school was organized and Jacob Brubaker brought the message. Singing had been held on the Sunday afternoon prior and some soliciting was done meanwhile.

The first superintendents were John E. Landis, Lloyd Weaver, and A. Nissley Rohrer. The average attendance the first year was seventy. The Bible school bus brought a number to Chestnut Street for their summer Bible school the first summer. In the revival season of the first year ten accepted Christ with a number following.

The next year John Bechtold and Josie Rehkugler assisted Bro. Rohrer in superintending the work. In 1936 and 1937 John Bechtold and John E. Landis had charge. The children's meetings Sunday evenings and prayer meetings Tuesday evenings continue with their usual blessing since they started in the fall of 1934. About fifty were taken to East Chestnut Street again in 1936 for the summer Bible school work. Bro. Bechtold and the Sauder sisters are doing most of the visitation work. They contact forty homes of the neighborhood that have eighty-four children, half of whom come to Sunday school here.

Teachers who have rendered real service for the Master at this place are Ellen Landis, Lillie and Emma Sauder, Ruth Lehman, A. Nissley Rohrer, and Harvey Hurst. The children's meetings are always lively and interesting, and the prayer meetings are a real blessing to all attending. Your prayers are solicited, and your presence is appreciated.

Wickersham (1935)

Sometime in the seventies a substantial two-story house was built for school purposes in southern Conoy Township on the road between Stackstown and Billmyer. It was named Wickersham in honor of Col. J. P. Wickersham (1825-1891) of Lancaster, one of the greatest educators in America in his day.

Ares Hilscher, pastor of Bethel Church, Bainbridge, opened a Union Sunday school in Shank's schoolhouse near Good's Church in 1872. With no Sunday school at Good's our children, including the Ebersoles and Gishes, patronized this school. This continued after Hilscher's death in 1881 until 1892, two years after Good's school opened with S. E. Ebersole and Daniel Gish, superintendents. The Union school moved to Wickersham, but was later discontinued. Then John Book of Abilene, Kansas, Jacob Engle's

daughters, Daniel Gish, and others reopened the Union School. Later John Shank, father-in-law of Christ J. Heistand, conducted it. Then Jacob Grove and still later Christ J. Heistand was superintendent. The average attendance some of these years was sixty.

With the force now mostly Mennonite, for the sake of their families and the Bossler Sunday School, it was decided to close the work there. They all then strengthened the work at Bossler's, which school was organized in 1883 with Bishop Martin Rutt and Samuel Brandt as superintendents. The Union work was closed for over a quarter of a century.

It was reopened as a Mission project under the direction and support of Bossler's congregation on July 1, 1935. The interest was very good from the start. The attendance varied from 70 to 150 with eighty as the average for the first year. Less than half are from Stackstown, and the remainder live between the schoolhouse and Billmyer. One third come from agricultural homes and the remainder from those of Billmyer employes.

In the summer of 1935 Henry Lutz held tent meetings here. As a result there were five confessions. One of these was received at Bossler's. In the summer of 1936 D. Stoner Krady held a similar series. Again there were five confessions with one addition here. Martin R. Kraybill will have charge this summer (1937).

During the same summer for three months every Saturday afternoon thirty girls and adults assembled to learn sewing. It is always better to teach the future mothers how to sew than ever to continue giving the finished product.

Alternating with the Bossler Workers' Meeting Thursday evening a prayer meeting is held biweekly in connection with the Wickersham movement.

This work is organized with Norman Kraybill, superintendent and Christ Heistand, Sr., assistant. Paul S. Heistand is secretary-treasurer. The teachers come from the Bossler Sunday School and include Fannie, Esther and Anna Longenecker, Christ Heistand, Jr., J. Martin Gish, Orpha Kraybill, Curtis May, Norman Rutt, and Ezra Garber. They find personal work gives the best results with children, and prayer meeting with older ones.

Instead of just opening for the summer the work is showing real progress. Already as a direct result of this work four from the community have found their Lord. One, Mrs. Reisinger, is a substitute teacher at the mission station. So even with a slight drop in attendance the work is bearing direct fruit in the community. May the Lord's blessing continue upon it.

Meadville (1935)

On the southern plateau of the Welsh Mountain, three miles north of White Horse, is a small community with two schoolhouses of Salisbury Township and a Mt. Airy Evangelical Church dating back to 1849. John L. Musser, then at the Good Samaritan Home, seeing a number of children here without religious instruction, conducted in the Meadville schoolhouse a Bible school through the courtesy of the school directors. The teachers, Mae Buckwalter and Mary Hoover, were very favorably impressed with the interest. This was in March, 1935.

Thereafter Martin R. Hershey, Harry Reeser, and John L. Musser local representatives of the Mission Board, surveyed the district and found forty appreciating our interest in them and

An Early Meadville Summer Bible School Group

anxious that we open mission work in this schoolhouse. They learned that the Presbyterians had held Sunday school here with an Evangelical superintendent for some years in the late seventies and Mr. Kauffroth during the summer of 1921. On July 28 following, the Meadville Mission opened with the attendance of 69, some of whom never were in Sunday school before. Some gladly walked two miles to get this spiritual help.

There is splendid co-operation from the Presbyterians, Evangelicals, and United Brethren of the district. Especially we wish you could meet G. M. S. Kauffroth, an invalid Evangelical preacher, who encourages the work in every way possible and reads our quarterlies and the "Youth's Christian Companion"

with delight. In fact the percentage of grown people is larger than at most missions. For this we praise the Lord.

From the start Ira Hershey was placed in charge of the work. Associated with him on Sunday afternoons in the teaching force were Sem, Emma, and Miriam—children of our Field Worker, Martin R. Hershey—Lester and Elizabeth of Silas Hershey's family, Harry Reeser, Mae Buckwalter Hoover, Pauline Buckwalter, and Louella Hershey. They are doing a fine piece of Christian service.

This work is supported by the White Horse and Hershey congregations. Preaching services follow Sunday school once a month and the second summer Bible school has been held. The work looks very promising. Your prayers are solicited.

Rossmere (1935)

The Rossmere Mission is under the jurisdiction of the East Chestnut Street congregation. The work opened with a two weeks' tent meeting beginning July 21, 1935, conducted by C. Z. Martin of the Columbia Mission. There were six confessions; one, who later fell asleep in Jesus, was received.

Then at the home of Jere Fenninger at 1101 Francis Avenue the children who attended the children's meeting at the tent assembled on the following Sundays for Sunday school. A. Nissley Rohrer and Jere Fenninger headed the work with Clayton M. White, secretary-treasurer and Samuel Zook, chorister. During the first year there was an average attendance of thirty-eight and an enrollment of sixty-one, ninety per cent of whom came from the community.

By October 1 a store property at Janet and Marshall was rented, and since that time these pleasant quarters have been used. In 1936 Irvin Lehman assisted Bro. Fenninger in taking charge of the work. In 1937 David Groff, with years of experience in mission work at both Columbia and Marietta, now works in conjunction with Bro. Fenninger here. There are at least twenty more children in the neighborhood that should be in the Sunday school, and a few members in the neighborhood should be more interested in the work. Bro. Groff is close to the work and devotes all the time needed for its progress.

The teaching force at present has had the services of Samuel Zook, Eli Gish, Mrs. Clayton White, and Mrs. David Groff.

Very successful prayer meetings have been held since May, 1936, first in the homes of the district, and later at the Mission

home every Tuesday evening. Children's meeting has been started for Sunday evening. Evangelistic meetings are planned, with regular preaching arranged to follow. In the summer of 1936 about fifteen children were taken to Chestnut Street for summer Bible school work. The work through prayer and faithful labors is bound to grow.

Nickel Mines (1935)

The Gap mines opened as early as 1744 for the mining of copper, discarding the nickel matte in the ore dug from shafts, sixty to two hundred and eighty feet deep. Five companies at various times tried to make this profitable and then for forty years the mines were entirely closed. In 1849 the chartered Gap Mining Company opened again on a larger scale. In 1853 one of the miners discovered the nickel, and then the mining for nickel began. An independent company a mile to the north in Paradise Township built a smelting plant for the nickel mines. For these two projects a store and twenty-three dwelling houses were necessary, and a hundred and fifty men were employed.

The officials of the Gap Mining Company became interested in the religious worship of their men. In the summer of 1856 the company donated two acres of ground elegantly situated for a Protestant Episcopal Church and cemetery. The church 30 by 60 feet built after the early English pointed style with a seating capacity of two hundred and a value of two thousand dollars voluntarily subscribed, was dedicated September 27, 1858. B. B. Killikelly, pastor of All Saints, Paradise, held services every two weeks with Sunday school six months of the year. With the closing of the mines later, the church fell into disuse.

A few years ago David High of Sunnyside bought a farm adjoining the church and placed the Rintz family of Sunnyside on it. They together had a conviction that mission work should be opened here. Hence Sem Eby, Musser Herr, Jacob Harnish, and David High canvassed the community and found a favorable outlook and a real need.

It was taken up with the Mission Board, who referred it to the ministry of the Paradise Church. The latter opened Sunday school on September 29, 1935, with 110 present. David High was appointed superintendent, but due to his work at Sunnyside, almost from the start it devolved upon the assistant, Edgar Denlinger. The secretary-treasurer is Reuben Newswanger. John C. Hershey is chorister.

The teachers have been Stella and Irene Stauffer, Mary and Elva Newswanger (daughters and granddaughters, respectively, of Amos A. Ressler, first secretary of the S. S. Mission), Esther Denlinger, Irene Smoker, Amos Weaver, Emanuel Neff, John C. Hershey, and Alfred Smoker.

As a result of this work there was an average of thirty-two from the community. Religious privileges were provided every Sunday during 1936. The total average was sixty-two. Revival meetings were held here in the summer of 1936 with John K. Charles in charge. As a result of these meetings and the Sunday-school work six have been received into church fellowship, including a father and mother.

Sunday school is held every Sunday afternoon, and during the winter preaching follows every other Sunday. On Tuesday evening prior to the Sunday of preaching, cottage meetings have been in progress for some time. Pray for this work. An occasional visit will be a mutual blessing.

Cedar Hill (1936)

Near the western boundary of West Donegal Township, north of the Falmouth-Elizabethtown Pike on a high elevation amidst cedar, oak, and chestnut trees is a fine brick schoolhouse called Cedar Hill. Here there are some thirty without Sunday-school privileges. Yet this building is only two miles from Good's.

This rural district was canvassed in 1936 by some interested brethren. Mary Ruth Zeager had been teaching some children in her home for some time previous. On October 13 in the afternoon a Sunday school was called. Levi and Walter Ebersole and Abram Gish from the Good's Sunday School took charge of the work. They have on the teaching staff Almeda and Mary Ruth Zeager, Gertrude Gish, and Ruth Miller. The attendance every Sunday afternoon is from twenty-five to fifty in a schoolroom with an enrollment this year of thirty-one.

The specially commendable activity at this place is the Scripture memory work which is greater than in many city missions and far superior to that of established congregations.

QUESTIONS

1. Give five reasons for opening missions and give examples.
2. Name and locate each station.
3. Who are the ministers and superintendents in charge?
4. Who are the following: Norman Kraybill, Ira Hershey, Edgar Denlinger, Harry Shreiner, John E. Landis, Walter Ebersole, Irene Witmer, David Groff, Harry Reeser, and Christ J. Heistand?
5. What missionaries received real experience at these stations?
6. Trace the history of the former work at Wickersham.
7. What is the history of Nickel Mines?
8. Suppose you would go to the station the greatest distance from your home, name at least six you would expect to see there.
9. Is there a difference in the nature of the work? Explain.
10. Which is the largest school? The smallest? The most interesting? The most promising?

Chapter VIII

CHARITABLE INSTITUTIONS

Welsh Mt. Mission and Samaritan Home (1898)

John R. Buckwalter (1842-1928) later of Palmyra, Mo., voiced in the Lancaster Quarterly Meeting (the first of the Home Mission Advocates) on January 12, 1895, a message which startled the movement already kindled. He said in part:

> We are in Lancaster City; we turn to the south and look over the beautiful Pequea Valley from the Susquehanna to the Chester County line. We turn to the north and look over the equally beautiful valley of the Conestoga, from Mount Joy to Morgantown, and what do we see? A powerful Mennonite Church strong in numbers and strong in means. We turn to the middle ground, or to the east, and we see among other scenes, the beautiful Welsh Mountains, peopled with a people to our certain knowledge of both races of whom it can be truly said as the Lord said of the Ninevites, that they cannot discern between the right hand and the left. And what have we as a Church done to save them? Practically nothing.

Immediately we ask: "Whence came they?" Our minds travel into the distant past. We see the Scotch Irish of southern and west-central Lancaster County, the Welsh of Caernarvon, and the Episcopalians of Salisbury. These people had slaves. Some of these were fresh from the Guinea Coast. Slaves frequently fared better than redemptioners. Often at the death of the Master they were placed free upon small cheap tracts as the Welsh Mountain afforded.

"Woolman's Journal" in 1758 refers to the Pennsylvania Mennonites as the first antislavery advocates. Since 1775 Pennsylvania in line with the creeds of Menno Simons and George Fox had its Society for the Abolition of Slavery with Benjamin Franklin, its first president, and Benjamin Rush, its first secretary. In March, 1870, abolition became a state statute. In 1850 Congress enacted the first Fugitive Slave Law. William Wright of Columbia was instrumental in establishing the underground railroad with a station at Columbia and another at Speece's Mill near Smoketown, on their trip from the Southland to Canada. The first bloodshed of the Fugitive Slave Law was in 1851 some few miles south of the Welsh Mountain between Gap and Christiana.

The wooded Welsh Mountain was a good place to locate slaves when freed on small tracts and a good hiding place for fleeing slaves.

The colored people were not the only peoples living on the mountain, which has the shape of a beast with his head at Elverson and his tail at Hoover's Mill. It was the whites who led in desperado work in the second half of the nineteenth century and the negro was not slow in learning the same tricks. Thousands of dollars were spent by the county in the 1880's and 1890's to make law-abiding citizens of these mountaineers by way of the pen. The Lord had another way.

We now turn to the mountain and see a Honey Brook Quaker, Supplee by name, who had already interested some in building Mt. Hope Chapel in 1885. He conducted Sunday school and preaching services beforehand and a short time thereafter. Then Milford Hagler (1862-1933) a student at Lincoln University, by request of the Presbyterians in the valley, came in 1888 for the summer and in 1896 returned to live permanently among these down-trodden folk. In 1897 in the July Quarterly Meeting at Paradise Mr. Hagler gave a stirring appeal for assistance. It added kindling to Bro. Buckwalter's appeal of two years prior, which already had opened the Red Well Sunday School.

The chairman, Bro. Mellinger of the Sunday School Mission, in January, 1898, appointed a Local Board to open the Welsh Mountain Industrial Mission which organized with Samuel Musselman, chairman; John R. Buckwalter, vice chairman; Noah Mack secretary; John Musselman, treasurer. The remainder included Benj. F. Charles, Petersburg; Christian Neff, Gordonville; C. R. Herr, Lime Valley; John Umble, Bird-in-Hand; Henry H. Hershey, Intercourse; Ephraim Hershey, Gap; Benjamin Weaver, Churchtown; and Jacob H. Mellinger, later of Soudersburg.

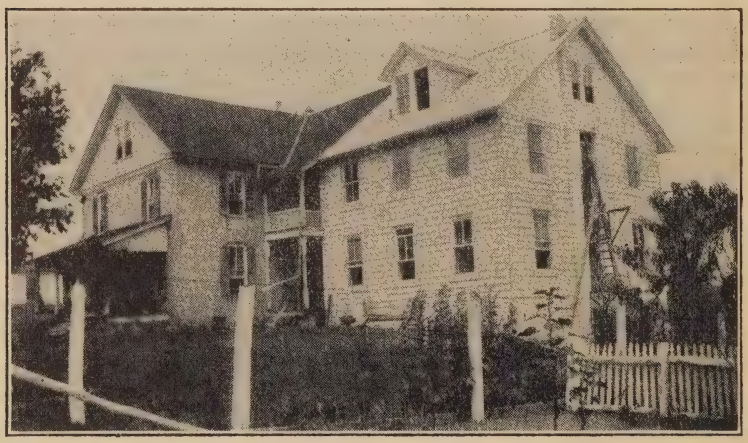
This work was opened as the Welsh Mountain Industrial Mission. The brethren Amos H. Hershey (1858-1933) and Samuel Musselman, who personally knew every family from Red Well to the Galt Road, made the first contacts. Twenty-two colored men and boys were on hand March 14, 1898, when the Board started to clear ten acres of sprout land for truck and farm crops. Then more land, and John, brother of Samuel Musselman, unsuccessfully tried fruit for the Mission, but his experience was valuable in Adams County later. A flint quarry was also tried.

By the fall of 1899 the present schoolhouse was built as a shirt, carpet-weaving, and broom factory. A home was finished

two years later for the first superintendent, Bro. Mack, and wife, with Lydia Stauffer who came April 4, 1899. A country store was kept, furnishing the necessities of life for these mountain folk for twenty years.

The truths that six days shalt thou labor and idleness is the devil's workshop were inculcated during the week and the spiritual interests under the guidance of Mr. Hagler, over Sunday. Bible instruction was given one evening weekly. In 1906 preaching was held at the Mission monthly and in 1914 Sunday school began here.

Some of these manifestations of the grace of God among a people who were naturally shiftless and careless and victims of



The Welsh Mountain Mission and Samaritan Home as Seen Today (1937)

drink and lust with their attendant evils aroused the mission spirit. At the quarterly meetings questions of which the following are a type were asked and discussed: "What will you do with the colored man when he is converted?" "Will this effort reduce stealing and wickedness among them?" Gradually it pulled on the heart and the purse strings, and the foundation was laid for the expansion of our program.

After the Mission home was built, February 19, 1901 was set aside as a day of thanksgiving with an appropriate sermon by the home bishop, Isaac Eby. About a month before, eighty-five of the community came together for a free meal donated by the friends of the Mission. This was preceded by the marriage of three couples of the community; one by Rev. Hagler and two

by Bro. Mack, who on August 30 was called to the ministry for the Groffdale-Metzler District.

Bro. Mack faithfully labored here until the spring of 1910 when he moved to New Holland, but still kept in close touch with the work. He was succeeded by Levi Sauder and his wife, Lydia Stauffer (above). They remained until called to superintend the Millersville Orphanage work in 1911, where they are still faithfully serving the Lord, twenty-six years thereafter.

Arthur Moyer came from Spring City, April 1, 1913, and soon became superintendent and also taught the colored school held in the old shirt factory. In the interim Elias, son of Deacon Sam Kendig of Strasburg, spent three months here before passing on; then Mahlon Shue with Anna Martin as clerk and matron for a short time. For thirteen months John S., son of S. H. Musselman, had charge before preparing for foreign mission work. Abram Mosemann spent a fall here, and Elmer Horst, now connected with the Reading Mission work, spent a winter here, returning the second time in 1916. Among the helpers were Anna Kauffman of Gap and Tampa, who was here at three different times, and Addie Kreider, late wife of Christ Mosemann, who was here from 1912 to 1920.

Appeal was made to the new Eastern Board of Missions and Charities April 13, 1917, to take over the work here. The chairman appointed S. H. Musselman, Sem Eby, and John B. Hershey to a new local board, which at present consists of Joseph S. Graybill, Sem Eby, Martin R. Hershey, Harry Reeser, and Martin G. Sauder.

While in 1908, 1,200 bushels of potatoes were raised and in 1910, $175 worth of blackberries were sold and some years the three factories and the store had a nice turnover, yet the industrial end was conducted at a loss. The evangelistic appeal with the opening of Sunday school in 1914 and the day school with Christian teachers in the fall of the same year, gradually supplanted the industrial work.

The first colored convert, Elmer Boots, was baptized May 3, 1917, by the home bishop, C. M. Brackbill, after two years of instruction. In February, 1920, the first revivals were held by John F. Bressler, with six confessions among the visible results. At least a dozen of these folk in the well-nigh forty years of work here have accepted Christ and have been received into Church fellowship, some of whom have passed to their reward and others are faithful here and in other fields.

On January 24, 1924, an ungrateful native fatally shot Arthur Moyer, and the whole mountain and church were overshadowed by a deep cloud. J. Paul Graybill and wife spent the spring here before going to Philadelphia. Then Benjamin Buckwalter, formerly of Groffdale, but deacon at the Pennsylvania Church, near Hesston, Kansas, since 1908, took charge of a few invalid inmates. With this new turn October 23, 1924, it took the name of The Welsh Mountain Mission and Samaritan Home.

When Bro. Buckwalter again left for Kansas, John Burkholder and wife of the Weaverland Valley moved in for two quarters. From May, 1926, to August, 1927, John Weaver and wife of Ephrata and her father, Elam Landis, took care of the increasing number of inmates and the work. John Kauffman and wife of Juniata County spent the fall here. Then December 20, 1927, Henry K. Hershey and wife of Intercourse moved into the Mission home to remain until the spring of 1932 when John L. Musser and wife of Mohnton took charge for five years.

In the spring of 1929 the Red Well Church building was moved up to the Mission and the Samaritan Home was enlarged. Other improvements have been made for the comfort of the aged at this most healthful spot. A solid state highway now crosses the mountain passing the Home.

A number of aged people have here spent their last days. Among these was Sister Parmer of Lancaster, one of the prime movers in what developed into the Associated Sewing Circles of Lancaster Conference. She provided many comforts for the poor, and then the church in return furnished her with her last home on earth. In the last five years at least three aged ones met Christ here.

As an evangelistic point, both for the twelve inmates, and the community, Sunday school and worship is held every Sunday, and Bible study is held weekly. The third summer Bible school has been held. Labor Day is annually observed with an all-day meeting, followed by evangelistic endeavor.

Deacon Samuel D. Martin and wife, Mary Weaver, of the Weaverland circuit took charge of this work on April 1, 1937. This work will be faithfully done with the aid of the present workers, Chester Graybill, Sam Skeve, Sadie and Lucy Musser, Anna Mary Martin and Elizabeth Bard.

As a Home for aged ones it is of special value to our Mission Board and the church, and now that more room is needed and funds are beginning to flow, this self-supporting institution needs

your prayers and more financial aid. May it also ever continue to be a lighthouse among these people, as well as a Samaritan Home for the aged.

Oreville Old People's Home (1903)

With the orphanage in Wayne County, Ohio (1896), and the Old People's Home near-by (1899), this phase of charitable work in the church began. The Mennonite Board of Charitable Homes and Missions was soon organized with M. S. Steiner, president. In December, 1901, he met some Executive Committees at the Rockland Street Mission to invite the amalgamation of the Mennonite Sunday School Mission and the Welsh Mountain Industrial Mission with his board. They passed favorably upon same and reported it to the January Quarterly Meeting, where a committee of three was appointed to further study this procedure. Whether the latter functioned, I have no record. The spirit, however, did crystallize.

Deacon Abram B. Eshleman of Millersville visualized such a home for the aged. He brought a petition to the Bishop Board at the spring conference of 1903. They considered the same praiseworthy but decided it should not be projected as a work of their Board. Shortly a meeting was called at the East Chestnut Street Church by Bishop Isaac Eby where plans were further developed. John B. Senger, Henry D. Heller, and Amos G. Kauffman were appointed a committee to choose the site. Deacons Greider, Eby, Hershey, Eshleman, and Nolt were to see that funds were solicited.

After twelve plots were examined, the gratuitous offer by John L. Landis of the present site was accepted. He later donated two farms to the Home. Sufficient funds became available that the Home was assured.

On October 20, 1903, the Home was incorporated with a Trustee Board of twelve: Allen N. Wolf, Landis Hershey, Henry L. Heller, Jacob M. Greider (1835-1931), Abraham B. Eshleman (1839-1918), Henry D. Heller (1847-1924), Amos G. Kauffman (1865-1932), Henry W. Eshleman (1862-1936), Nathaniel B. Leaman (1861-1937), S. H. Musselman (1855-1929), Christian C. Ebersole (1850-1910), and H. H. Snavely. The first three after thirty-four years still serve.

The building was started in 1904, a ninety-foot addition was added in 1907, and the large kitchen with an enlarged dining room and a third story on the south wing in 1913. Other improvements and comforts have been added from time to time.

The Home was actually opened April 1, 1905, with Jacob (1866-1934) and Annie Umble Mellinger as stewards. Easter Monday, April 12, Jacob N. Brubacher served communion with these sixteen aged ones in this first family. It was filled the first year. Surely Bro. Eshleman and others had not been visionary.

The next two years Abram K. Diener (1842-1911) and his wife, Mattie Shirk Diener, served as stewards. Bro. Diener not only superintended the Home but also was a real aid in their building program. They returned to Goodville, where he passed on, and she again entered the Home for her last days.

Jacob Benner (1851-1917) and his wife, Leah Kauffman, moved here from Juniata County, following a series of meetings

Front View of the Oreville Old People's Home with the Lancaster-Harrisburg Pike in the Foreground

conducted at their home church by D. N. Lehman. They were here until Tobias E. Moyer (1863-1933) and wife came from Spring City in 1911.

Bro. Moyer gave unstinted service here for part of twenty-three years when he suddenly passed on. Amanda Gable, his wife, was the stewardess until her death in June, 1928, and later Rebecca Burkhart, his second companion, until after his death.

John and Sue Hess Wissler of Hammer Creek served officially from December 1, 1933, to March 19, 1937, when Phares and Ellen Weidman Frank of East Petersburg congregation took charge.

To get an idea of the blessing of the Home we need only call on some of these sixty-eight inmates and a dozen helpers. Here

was A who lived in the Home for thirty-one years. Through the death of his companion, B has no home. He applies for entrance and finds it a real home. C had the homes of four sons open to him, but chose this. D came with her mother and when mother was gone she still remains.

A few came in late middle life when they can still help in the work. When they become decrepit, they have had many lessons which now are of value. Some are supported by private income or their families; others by the home churches, and some from other sources. The Home is conducted on a self-supporting basis.

Since its opening 293 people have passed on within its walls. The first five years had the lowest average of six per year, and the highest of twice that was in the early thirties. Not only have these enjoyed a comfortable Home, in many cases the best for their old age, but some have found Christ in the eleventh hour, and have peacefully fallen asleep.

Sunday-school privileges are given every Sunday morning to those who can assemble for worship. Teachers from the surrounding schools are called upon to discuss the lessons. Preaching services are held every second Sunday afternoon. Semiannually communion is enjoyed with these aged pilgrims. The annual business meeting is held the second Saturday of November. The public is invited to get direct information concerning this service of the Lord to the aged.

In addition to the first three of the original Board and Jacob T. Harnish, Chairman, the Board in 1937 consisted of Wallace Hottenstein, Aaron Groff, Daniel Miller, Abram Brenner, Isaac Smith, Harry Souder, Aaron Coble, and Abram L. Gehman.

Bro. and Sister Frank, the new stewards, have a good corps of helpers in Martha Gehman, Kathryn Stoner, Margaret Kreider, Minerva Shank, Lizzie Mae Horst, Bertha Peters, Martin Baer, Ruth Landis, Ruth Shelley, Anna May Zeigler, John Summy, Anthony Ginder, and George Smith. The Home is usually filled to its capacity. May God's blessings ever attend this Old People's Home, and when better facilities are thought best by the Board or enlarged quarters deemed necessary, may they feel that the Lord and the church are with them in this endeavor also.

Mennonite Children's Home (1911)

At the eastern edge of the beautiful college town of Millersville is the Mennonite Children's Home. The Mennonite Church is on one side and beyond on the other is the training school of

the State Teachers College. The Home is located on an elevation with a fertile farming section around.

It consists of a main building erected in 1910 at an expenditure of $17,000. It is sixty-two feet long and fifty wide in front. It is a three-story brick structure with an enclosed porch as a playroom and sun parlor. The basement has a large storage room where canned goods is held in stock. Some of this is prepared by themselves from their gardens, donations, or gleanings. Others are filled yearly by the surrounding congregations. Here is found the spacious wash-room where the semiweekly laundry work is done.

On the rear of the first floor is the kitchen. The second contains the sleeping quarters and rooms where materials to clothe

The Comfortable Quarters of the Millersville Children's Home—South Entrance Approach

the children are kept in readiness. On the third are private rooms for some of the helpers.

In 1928 the brick building on the right was erected as an Administration Building, a home for the superintendents, a private room for the nurse, and isolation quarters for mild epidemics.

The burden for this work seemed to emanate from the Weaverland Mission Committee with Benjamin and John W. Weaver as sponsors. On May 10, 1909, a general meeting was called at East Chestnut Street to consider the advisability of embarking on such a venture. Both Mennonites and Amish were invited to co-operate through an announcement in the "Gospel Herald."

As a result of later meetings the trustees were chosen. They included S. H. Heistand, Salunga; A. K. Mann, treasurer, Millersville; Benj. Kauffman, Gap; S. D. Martin, Goodville; John W. Weaver, Union Grove; John H. Mellinger, chairman, Greenland; Henry M. Hertzler, Morgantown; Abraham K. Diener, Goodville; A. B. Lutz and S. S. Kraybill, secretary, Mount Joy; Jacob M. Weber, Bowmansville; and Tobias Bomberger, Annville.

The present happy superintendents, Levi and Lydia Stauffer Sauder, were on hand when the Home opened on March 22, 1911. There were ten children received the first month and fifty-six the first year.

An all-day meeting officially opened it May 31 when Jacob N. Brubacher preached the dedicatory sermon. Among many good things he counseled: "Brethren and sisters, when you buy your holiday gifts, don't forget these poor children." A. B. Herr, Benjamin and John W. Weaver, John H. Mosemann, Sanford B. Landis, and some of the trustees took part in this impressive service.

Annually now on the first Wednesday of May the children, grandchildren, and foster parents of the Home assemble at the church for new and old friendships and a feast of appropriate good things which stimulate praise to the Lord and consecration to Him for all connected at any time with the Children's Home. Annual reports are read and business transacted including the selection of four trustees. During the year three of them with the superintendent make a visit to every foster home.

They are surrounded by a ten-acre farm, much of it being land owned formerly by the much loved Deacon A. B. Eshleman. This land is tilled to the delight and instruction of the Home family.

Every morning the children with the workers, after their private prayers, assemble for worship together. They mingle their happy, fresh voices in hymns of praise. The suggested reading of the Sunday-school Lessons' Committee is God's message to them. Of course prayer follows, and breakfast is ready. In the evening in the playroom at the regular hour they again have worship. They give many Scripture memory verses with their location. One boy may give as many as forty freely. One new verse is also taught them. The day then closes with prayer. They retire to their rooms, where after their private devotions they soon are asleep for the night.

They attend Sunday school every Sunday morning at the church with preaching following. A love for the Lord and His Word thus is instilled. One example is in the passing of Laura Rodgers, who accepted Christ as her Savior. Laura looking over to the cemetery where her body should be shortly interred said: "Mamma, I'm not afraid to die." She then quoted the 23rd Psalm. "I will dwell in the house of the Lord forever," and immediately faith turned into sight.

There are 120 in foster homes of fifteen denominations, scattered widely mostly over southeastern Pennsylvania. There have been twenty-three Court adoptions. From its halls 718 passed. About sixty per cent came into the church, but not all have been faithful. Death claimed eighteen from the family. The present group includes from eighteen to twenty-eight. These are cared for at present, in addition to Bro. and Sister Sauder, by Hettie and Susanna Musser, Bessie Good, and Fannie Longenecker.

The financial statement shows an expenditure of seven to eight thousand dollars annually. The sewing circles with their Dorcas work, congregations by freewill offerings, canned goods, and otherwise, Sunday-school classes by pledging one dollar monthly, and the faithful careful planning of the workers keep up the budget consistently. The Board in 1937, headed by Bro. Heistand, included in addition to the first four of the original Board, Jacob D. Mellinger, Rohrerstown; Martin E. Rutt, Bossler's; Noah M. Weber, Bowmansville; J. W. Root, E. Petersburg; Witmer Barge, Strasburg; David Erb, Strickler's; Ira L. Herr, Millersville; and John M. Hertzler, Morgantown.

This Board meets monthly, for "the receiving into the Home, the support, maintenance, control and direction of orphan, dependent, poor, and needy children and for placing such advisable ones in private homes to be cared for" (Charter, Art. II). In the 1918 influenza epidemic there were thirty-seven, including the superintendent, sick at one time. The Board copes with such emergencies. Applications for admittance are carefully examined. Requests are filed for the boys or girls, who leave in the same proportion as they enter. Three months' trial of each child leaving the Home, the Quarterly Report Cards, and the many problems of such a large family make the work of the Board both interesting and practical.

When we remember that "of such is the kingdom of heaven," what a monument to those who have visioned and have been associated with this work in life! What a boon to you who have

even breathed only a prayer for the work! Not only what a blessing now, but what a reward is in store for each who finds his or her place in the Lord's service here!

QUESTIONS

1. What is the history of the Welsh Mountain?
2. How has the type of work changed here in the years past?
3. Who were the superintendents to date? Give a brief biography of two.
4. Name some of those first interested in old people's homes in the Mennonite Church? In Lancaster Conference?
5. Name the first Board of Directors at Oreville. Give a brief sketch of two.
6. Who were the following: A. B. Eshleman, Levi Sauder, John R. Buckwalter, Tobias Moyer, S. H. Musselman, Benjamin Weaver, S. S. Kraybill, Milford Hagler, Abram Diener, and Arthur Moyer?
7. If you would spend a day at the Children's Home, what would you hear and observe?
8. Give the present Board at the Children's Home and give the nature of their work.
9. How are the old people's homes filling a real need in the Church? How would you say the Children's Home is doing this also?
10. What are the distinctive differences between these three charitable institutions?

Chapter IX

OTHER PHASES OF THE MOVEMENT

Since the field is the world and the Great Commission includes the entire world, it is not surprising that when the missionary vision is given to the Church it requires many avenues of service and includes many peoples. We want to notice a few which we have availed ourselves of in addition to the missionary and charitable work already referred to.

The first is one of great magnitude sponsored by our sisters. In the spring of 1895 Annie Ressler of Ronks with nine other sisters made some plain clothing in their homes and sent them to Scottdale, where J. A. Ressler then lived, to be distributed there to the needy or to hospitals through the Needlework Guild of America.

About the same time or at least with the opening of the Vine Street Mission in 1897, Mary Parmer opened her home every Tuesday for the day, where our sisters assembled to sew for the needy. This continued for many years until the sewing school connected with the Mission took its place.

On the first Wednesday of September, 1897, the first meeting of the Paradise Sewing Circle was held at the home of Ezra Mellinger. Mary Mellinger, Mrs. John Denlinger (mother of Sue Metzler and Phares Buckwalter), Mrs. Phares Buckwalter and her mother, Mrs. Tobias Leaman, Mrs. Henry H. Hershey, and Mrs. Amaziah Hostetter were present. All of these six sisters present have exchanged time for eternity, but being dead yet speak with no uncertain sound. The number of circles soon grew.

On September 16, 1911, the organization known as "The Associated Sewing Circles" was organized at the Millersville Orphanage with eight circles represented. Mary Mellinger was chosen General Superintendent, Kate Nissley of Florin, Assistant, and Sue D. Metzler, Secretary.

On March 16, 1918, War Relief work was considered. Beginning July 4 of that year there was a clothing shipment for relief work sent to the Friends' store room in Philadelphia every second month until March, 1920. In the first nine months 7,877 garments were shipped. On September 9, 1920, eight and one-half tons of clothing, valued at $9,000, were sent by truck to New York, consigned to O. O. Miller, Constantinople, Turkey. On November 29 another consignment of over five tons

was sent to Frank Stoltzfus of the same address. Other shipments followed. S. H. Musselman estimated that almost $129,000 was sent in money and clothing to relieve the suffering following the World War. The sisters had a vital part.

Since that time numerous shipments have been made to Canada and a few, including one this year, to Paraguay. In fact shipments have been made to Russia, Turkey, Canada, Alaska, Palestine, Syria, India, Africa, Chile, Paraguay, Brazil, Argentina, Germany, France, Belgium, Poland, China, and Africa as well as mission stations, both rural and city, and charitable homes in all parts of the United States.

They have a cutting room at Paradise which cuts garments for sewing circles in many States. With sixty-nine circles cooperating they are ready for any emergency or sacrifice, whether it be to flood sufferers, famine victims, war orphans, our outgoing missionaries, or the many wants and needs of the home work. They have semiannual meetings since January, 1922, when the needs of the various stations are brought to the attention of the many circles and allotted. Inspirational messages are always given.

The Mennonite Central Committee is an all-Mennonite clearing house for national and international charitable and relief work. The co-operators include the Mennonite Relief Committee, Emergency Relief Board, Central Conference of Illinois Mennonites, Krimmer Mennonite Brethren Church, Mennonite Brethren Church of North America, and the Defenceless Mennonites. Lancaster Conference in 1937 had two members on the Central Committee: O. O. Miller and Henry F. Garber. The work of this Committee has included the bringing of 138 Russians to these shores in 1923 and the collecting of thousands for those who poured into Canada in the following years. They financed the bringing of many Russian refugees to Brazil and Paraguay in the early thirties. They are still aiding the latter group.

In December, 1933, Elam Stauffer and O. O. Miller left these shores to locate the first foreign mission station of the Eastern Mennonite Board of Missions and Charities. The work was opened in northwestern Tanganyika at Shirati. John and Ruth Mosemann, Dr. Lillie Shenk, and Elma Hershberger, R.N., are located here. John and Catharine Leatherman and Clinton and Maybelle Ferster are located at Bukiroba Station. Elam and Elizabeth Stauffer are at Mugango, close to the Majita District and Clyde and Alta Shenk are now in the Zanaki District. Phoebe

Yoder, R.N., of Windom, Kans., and Ray and Miriam Wenger of Mellinger's are expected to increase the working force in Tanganyika sometime prior to mid-1938. They have an African membership of seventy-three, above the twelve missionaries. A bishop may be sent into their field for observation and counsel in 1938. This work is admirably covered by "Africa Calls," a mission study book written by Ada Zimmerman and Catharine Leatherman. This book should be in everyone of our homes.

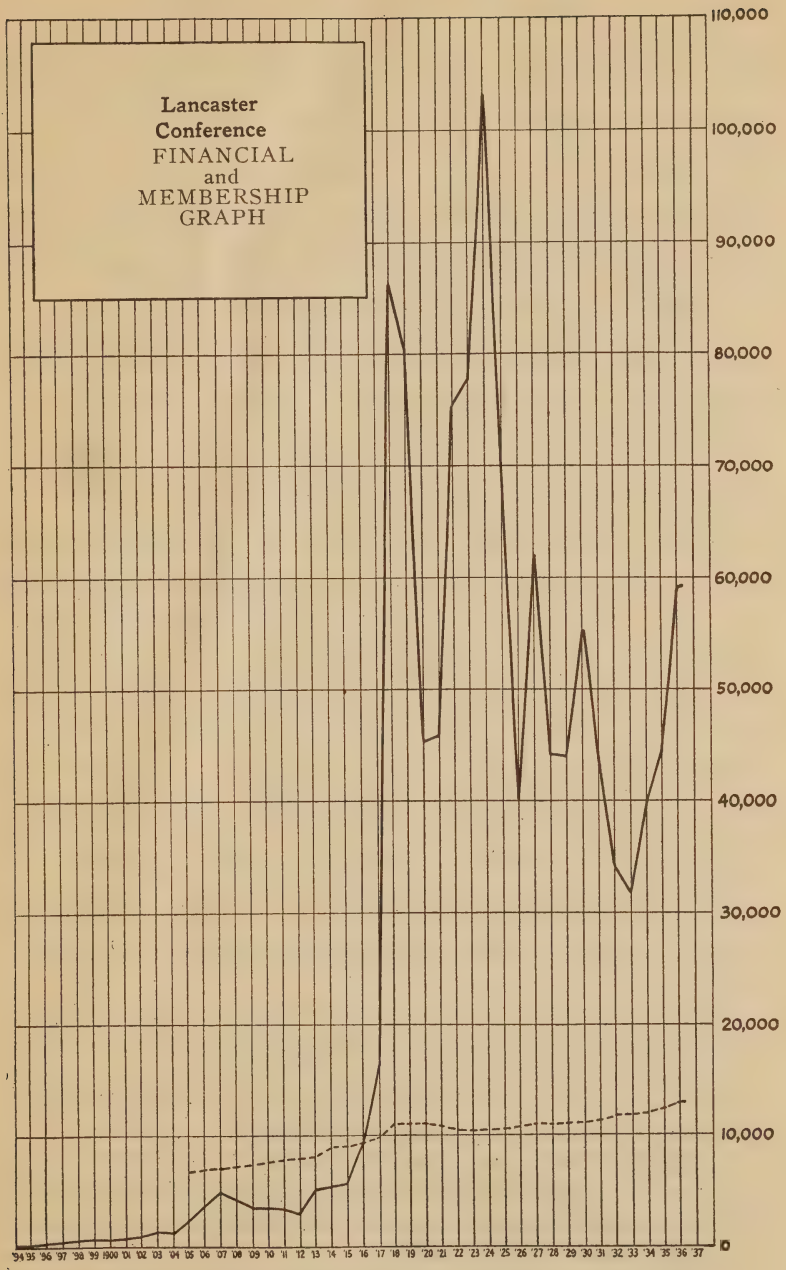
The "Missionary Messenger," a four-page quarterly, appeared April 15, 1924, with O. O. Miller, editor. This has made regular visits with an increasing size in the following years, until it now consists of twenty pages with ten issues each year. Menno E. Miller and J. Paul Sauder are its present (1937) editors. It is serving a real place in the church "in keeping all the issues before all our people all the time."

Martin Z. Miller in recent years has been contacting the Jewish world with the religion of Jesus Christ as a representative of the Board. This work in the coming years could be enlarged.

In the spring of 1907, with M. S. Steiner, S. G. Shetler, Benjamin Weaver, D. N. Lehman, N. H. Mack, and A. D. Wenger on an Examining Committee, eight young people were examined for mission work and sent out from this conference. T. K. Hershey and wife and John Byler went to Youngstown, Ohio. Elmer Hess and wife were stationed at Chicago Mission. John W. Hess and wife were placed at Kansas City. John Musselman was slated for India but departed this life before he left the home county.

Among the foreign missionaries there were in South America T. K. Hershey (born near Intercourse), D. Parke Lantz and his wife, Lillie Forrey, Selena Gamber, Jacob Rutt and Mary Herr, his wife. In India were J. A. Ressler, Fannie Hershey Lapp, and Dr. Esch. In Africa are Elam Stauffer and Elizabeth Kauffman, his wife, John Mosemann, Jr., Catharine Garber Leatherman, Clyde Shenk, and Alta Barge, his wife and the missionaries under appointment, Ray and Miriam Landis Wenger. From this conference but reared either wholly or in part in Juniata County were Dr. Esch's wife in India, William G. Lauver in South America, and Clinton and Maybelle Ferster in Africa.

In the home field were Bishop Abram Metzler in Morrison's Cove, Pa.; Clayton A. Graybill of the same district; H. Frank Reist of Texas; Joseph M. Nissley of Altoona, Pa.; Simon E. Graybill of Freeport, Ill.; Aldus Brackbill of Harrisonburg, Va.; Bishop John M. Kreider, Palmyra, Mo.; and A. Hershey Leaman



Solid line represents recorded Missionary and Relief Contributions.
Dotted line represents membership of Lancaster Conference only.

of Chicago, Ill. These left here since the organization of this movement. With but a few exceptions the mission superintendents are from Lancaster County. This is also true of most of the appointed workers.

The tract editors, John H. Mosemann and John H. Gochenaur, are printing a variety of tracts in quantity with calls for same from Africa, England, Canada, and New Zealand. This work supported by our Board is a valuable bundle of silent but active messengers when distributed with a prayer.

With an initial contribution of $7.75 to the Chicago Mission in late 1894 our organized mission giving began. A general fund of $31.54 was received by the Sunday School Mission in January, 1896, from its predecessor, and by contributions at the quarterly meetings and by solicitation the Sunday schools under their charge were supported. The Mt. Pleasant Church in 1899 was their first purchase. With J. A. Ressler going to India from our ranks his brother, Amos, soon began to collect funds for this project. He served thus until the organization of the Western Board, in 1906, which Bro. Mellinger of the Eastern Board helped to organize. Then S. H. Musselman of New Holland became the eastern treasurer of the western Board. Preacher Ira L. Hershey was treasurer of the Sunday School Mission from its start until 1908, when Christian Neff of Paradise became treasurer to serve until it disbanded in 1917. Eli G. Reist of Mt. Joy was the first treasurer of the Eastern Board of Missions and Charities and served until 1931 with Henry F. Garber as assistant for a few years. In 1932 Sem Eby, of Intercourse, became treasurer. The Welsh Mountain always had a separate treasurer. Thus for many years there were three treasuries through which our mission contributions traveled. Now, aside from our charitable homes, there is but one.

In 1908 less than $2,000 was contributed towards the present Philadelphia Church property. The second new church built was at Frazer in 1919 for $3,450. Thus the Board for the expansion and proper care of the work from these small beginnings now has property with an initial valuation of $100,700.

The contributions for the Old People's Home (1903-05), the Orphanage in 1910-11, as well as the work at the Welsh Mountain Mission, which for many years was both charitable and industrial, are not included on the graph.

With over $4,000 given to the western board in 1913, through a special need, and the organization of the Eastern Board of Mis-

sions and Charities, $8,000 was given in 1916 and now a steady annual contribution of the same amount.

In 1918-19 aid was given the Belgian and Russian sufferers following the World War. In 1919 was the India famine and that winter German child relief. The following winter $13,795 was given to the Eastern Mennonite School. In 1922 over $24,000 was needed for the Columbia Church building and almost $34,000 for Russian and Near East Relief. The following year the Russian Loan No. 1 of $51,877.24 was made to the Russians who that year were transported to Saskatchewan and other parts of Canada. In 1924 the second loan was made to the latter.

In 1930 was the Russian migration to Brazil and to Fernheim, Chaco, Paraguay. Later more were moved hither from Harbin, China, following the Russian Revolution.

In the winters of 1931-32 and 1932-33 a relief station was opened in Lancaster. The former winter $2,100-$3,700 per month was distributed. In January of the second winter, for example, 125 families (twenty per cent of which were Mennonites), consisting of 627 individuals, received relief.

Since 1933 contributions for Africa were received. These have increased that with twelve on the field a present budget of $10,500 is needed and three more are expected to increase that force before June 1, 1938.

Thus from a treasurer's annual turnover of $7.75 in 1894, it is observed that in 1936 it was over $59,000 in 114 different accounts. The high point was in 1924 when $103,274 was disbursed.

As the need arises with proper education, prayer, and advertisement of the needs, the funds are usually forthcoming. With increasing needs of a larger program, however, scrutiny and economy on the part of both the Board and mission workers are exercised in the distribution of such funds. As has been the policy of the Mennonite Church for centuries, indebtedness is always shunned, and generally, if funds are not available, we take movements to be premature or foreign to the Lord's program.

The conference membership shows growth from the time of revival meetings in 1907, a slight falling away during the World War, and a gradual growth since. Revival meetings, English preaching exclusively, and aggressive missionary work are part of our regular programs. The thirty-five meetinghouses of 1840 and 1890 are today increased to sixty-nine houses of worship including three schoolhouses and two dwellings adapted to mission purposes. These figures are for Lancaster County. It is seen by

the graph that since 1905 the membership has practically doubled, advancing from 6,793 to 12,997.

The Mennonite Church never proselytes. This increase is partly due to the lowering of the age of conversion. For example, in 1877 in the whole Hershey-Paradise District of 1,075 today there were then 300. All of these communed together at Hershey. Only two unmarried young men were in the church. Today the average age of many Baptismal classes is from 14 to 16. The mission stations also make their contributions to this increase. See 1936 Statistical Chart in Appendix.

QUESTIONS

1. Name five other phases of mission work and tell the story of one.
2. Give a brief sketch of the start and the present work of the Associated Sewing Circles.
3. Why, how, and when have we given relief?
4. Trace the progress and present status of the African work.
5. What percentage of the South American, Indian and African missionaries are from Lancaster Conference? Who are they?
6. What other missionaries left our borders? Whither?
7. Explain the financial and membership graph in your own words.
8. How many Mission Stations are directly under the Eastern Board today? Name them. (See Chart in Appendix.)
9. Why should one cost more than another? (See Chart in Appendix.)
10. Is there any relationship between cost of operation, length of operation, and souls saved? (See Chart in Appendix.)

Chapter X

THE CHALLENGE

Although much information has been given in the preceding chapters regarding the work and progress of evangelization in Lancaster County, yet the author has no intention of giving the inference that great and outstanding accomplishments have been made. However God has richly blessed the preaching of the Gospel in this spiritual harvest field, and many ransomed souls will praise Him in eternity because of the untiring efforts of faithful laborers. But if in this part of His harvest field there are still thousands of souls to be won for Christ, how great the field of the world must be with all its sin and all its opportunities of winning the lost for Christ and His kingdom.

The following are a few informative and startling facts about the world's condition today. Only 11.2 per cent of the world's population has nominally embraced Protestant Christianity. More than 63 per cent are heathen with an estimate of 83 dying every minute without Christ. The Communists in the United States have 3,000,000 members, 6,000 paid speakers, and 600 subversive magazines and papers.* One million women and girls are handling spirituous liquors over the bar today. There are annually 183,000 divorces with the number increasing every year. Immorality is prevalent on every hand. In the age group of twenty-five years and under, the Catholics are able to reach only 21.6 per cent of their own number; the Jews, 4.8 per cent; and the Protestants, only 33.5 per cent. It is estimated that seven out of every ten in this age limit in the United States receive no systematic moral or religious training in any Catholic, Jewish, or Protestant institution. Only one third of the world's Sunday-school scholars are over fourteen years of age, a fact that probably accounts for the condition that forty per cent of the atrocious crimes committed in the country are perpetrated by boys in their teens. The criminal's average age is now twenty-three, and the drug addict's, twenty-one. The amount of money spent for liquor in Pennsylvania in 1936 averaged seven dollars for every man, woman, and child in the state. Someone dies by murder or manslaughter in the United States every forty minutes. With the

*Figures were taken from "World Dominion," January, 1937, p. 99.

legalization of many forms of Sabbath desecration has come a decrease in Sunday-school and church attendance throughout the country. During the last few years in the United States 21,000 rural churches have closed their doors and many more are on the verge of doing the same thing. Although the United States is the Sunday-school stronghold of the world, yet in the last four years its total Sunday-school enrollment has not been on the increase but at a standstill. What is the challenge which these facts should bring to us? What are the local conditions? What contribution can we make to better these conditions?

Lancaster County contains a population of 196,882 on its 941 square miles, having 209 persons per square mile. Aside from Lancaster City and the six largest boroughs, there are 112.7 persons per square mile; or 53.9 per cent of the population is still rural. The foreign-born whites total 4,369, and the Negroes, 2,593. From 1920 to 1930 there was a marked movement towards the towns with slight decreases noted in the townships of the south and southeast. Today there is a decrease from 1931-1935 in the county first-grade school enrollment of 11.5 per cent. This would clearly show a smaller increase in the next census.

Now turn to the schools for vital statistics bearing on our problem.

SCHOOL AND RELIGIOUS CHART

	No. in Schools	Under Sch. Age	Cradle Roll	Total Pop.	Church Pop.	S. S. Enr.
Lancaster City						
Catholic	2,450				10,000	
City	9,947	4,550	1,657	59,949	17,340	22,570
Lancaster County						
Catholic	500				3,400	
County	30,393	16,195	4,116	136,933	51,035	65,753

Aside from the parochial schools the city has 9,947 pupils in grades 1 to 12. With 4,550 beginners added in five years, we shall use this for our "5 year and under group" of the population. In the county aside from the 500 in the Columbia parochials there are 30,393 in grades 1 to 12 and 16,195 under school age.

The Jewish group mostly in the city include 1,500, two parts orthodox and one part unorthodox. In the former, fifty children receive 300 hours of religious instruction each year. In the latter, eighty-five receive 100. Apparently a goodly percentage are not reached. While the Catholics give 100 hours in the parochial schools, apparently they do not reach all.

HOURS OF RELIGIOUS INSTRUCTION

Orthodox Jews—300 hours per year.

Mennonite Church—125 hours per year*

Unorthodox Jews and Catholics—100 hours per year.

Protestants—52 hours per year.

Aside from the Jewish and Catholic elements of the city population above six years, only 48.8 per cent are enrolled in the Sunday school. If all the church members of the city were beyond the high school or grade school days, only fifty-one per cent would be affiliated with any Protestant church. The cradle roll shows only thirty-six per cent of that age group. Will future years show even less in the Sunday schools and churches?

Allowing the Amish group number to be 3,000; the Martinites and Pike Mennonites, 4,500; and the New Mennonites 750 in the county, none of whom have Sunday school, today 57.7 per cent of six years and above of the Protestant population are enrolled in Sunday school. This does not mean perfect attendance. Of the ones who graduated from high school or quit beforehand and up, 56.5 per cent are enrolled on church records. These are indeed small percentages! This is figured with the Amish and Martinite membership at 1,500 and 2,250 respectively, and with the New Mennonites at 450.

In both the number of Sunday schools and their total enrollment Lancaster County stands third among the Pennsylvania counties. Philadelphia and Allegheny counties alone surpass, for they have in their confines the large metropolitan centers of Philadelphia and Pittsburgh. The former holds first place in total enrollment with about 14.3 per cent of their people in Sunday school. In number of schools the latter holds first place with 33 per cent of their people in Sunday school. It is readily seen that in the percentage of population attending Sunday school, Lancaster County far surpasses them and is among the first. Our Sunday schools make the above rating possible as the following chart will show. In actual Protestant membership, York County

* This figure is based on the number of hours of religious instruction the average Mennonite child receives in S. S., Y. P. B. M., S. B. S., and church services. It does not include home instruction, midweek services, week-day Bible schools, and the like.

on a slight margin comes third to Philadelphia and Allegheny Counties, with Lancaster County as fourth, and Westmoreland County as fifth.

THE LANCASTER COUNTY SUNDAY SCHOOL ASSOCIATION DISTRICTS

Political Divisions	Population 1930	Total 1934 S. S. Enrollment	1936 Menn. S. S. Enr.	Menn. S. S.
I. City	59,949	22,570	733	3
II. E. Hempfield	4,095	3,008	1,151	4
III. W. Hempfield	3,635	1,823	303	2
IV. Columbia	11,349	4,328	350	1
V. Marietta & E. Donegal	5,002	1,677	297	2
VI. Mt. Joy Boro. & Twp.	5,002	3,258	373	2
VII. W. Donegal & Conoy	7,781	4,557	786	5
VIII. Rapho & Penn	9,222	4,699	798	5
IX. Warwick, Elizabeth & Manheim Twp.	14,820	6,123	1,264	6
X. Brecknock, E. & W. Cocalico	8,427	4,384	515	4
XI. West Earl, Ephrata & Clay	12,473	6,277	1,109	4
XII. E. Earl & Caernarvon	4,722	3,184	1,386	5
XIII. Earl	4,389	1,726	551	2
XIV. Upper Leacock	2,826	1,558	414	1
XV. E. Lampeter, Leacock & Paradise	7,741	2,611	1,717	5
XVI. W. Lampeter, Pequea & Strasburg	6,604	3,336	1,532	5
XVII. Lancaster, Manor, & Conestoga	12,104	4,729	1,165	4
XVIII. Martic & Providence	3,309	1,961	313	2
XIX. Drumore & E. Drumore	2,203	1,098	146	1
XX. Fulton & L. Britain	2,428	915	53	1
XXI. Bart & Colerain	2,116	949	91	1
XXII. Eden	1,674	679		
XXIII. Salisbury & Sadsbury	5,011	2,873	1,061	5
Totals	196,882	88,323	*16,108	70

*This includes three co-operating Amish schools of 1,100 enrollment at Conestoga, Millwood, and Weavertown.

In District XV there are 2,538 of the Amish group. In X, XI, and XIII are the Martinites. Most of the union schools are

in X. This chart for one desirous of doing the Lord's bidding will give plenty of work at home. Look around your home and bring some into your home Sunday school, and possibly you may be called to open new mission stations near-by.

The largest Sunday school of Lancaster Conference is Mellinger's with an enrollment of 775. Salome United Brethren of Columbia is the only larger one outside of Lancaster City. In the city there are eight Sunday schools larger than either of these two with Covenant United Brethren and St. Paul's Reformed having an enrollment of over 1,700; Otterbein United Brethren, Trinity Lutheran, Faith Reformed, and Grace Lutheran, over 900; and St. Paul's Methodist Episcopal and Grace Evangelical Congregational, over 800.

The 1936 average attendance for these eight schools was 53.3 per cent. Covenant United Brethren had an average attendance of 809; St. Paul's Reformed, *801; and Grace Lutheran, 601. These were the only ones showing a higher average attendance than Mellinger's average attendance of 575. Of seventy-three rural Mennonite Sunday schools the 1936 average was 68.6 per cent of the enrollments. These facts color all our charts and the percentage conclusions. All these city schools are this year tallying further declines, which in some schools are marked.

LANCASTER COUNTY (Including City) SUNDAY SCHOOLS

All with 2,000 Enrollment in S. S.

Denomination	No. in Co.	No. in City	County Enr.	City Enr.	Total Enr.	1926 T'l Enr.
Mennonite	67	3	15,375	733	16,108	11,118
Lutheran	35	13	7,947	5,449	13,396	13,033
U. Brethren	31	2	8,622	2,685	11,307	9,794
Reformed	26	7	4,761	4,316	9,077	9,158
Methodist	32	6	5,505	2,844	8,349	7,883
Evan. Congreg.	22	1	4,695	359	5,054	4,889
Presbyterians	15	3	3,461	1,805	5,266	4,969
Brethren	20	1	4,695	359	5,054	4,733
Church of God	12	1	2,420	715	3,135	3,235
Union Schools	11		2,544		2,544	
Evangelicals	11	1	1,670	785	2,455	2,506

The Mennonite figures are from 1936 reports of the Sunday-school secretary, Musser Herr. The other figures were tabulated from the 1934 report of Miss Mary Swope, Secretary of County

*This number includes the rallies.

Sunday School Association. Mennonite figures include three co-operating Amish Schools having an enrollment of 1,100. The difference between 1926 and 1936 totals of the Mennonite Sunday schools is due to the low age of entry into the Church and to missionary activity.

The Lancaster Conference Mennonites in Lancaster County had but thirty-five meetinghouses from 1840-1893. Now there are sixty-eight houses of worship including three schoolhouses and two dwellings converted into mission stations. With approximately 8⅓ per cent of the population being Mennonite, the Mennonite Church has about eighteen per cent of the total Sunday-school enrollment, nineteen per cent of the number of the schools and 17.75 per cent of the Protestant church membership. The conference membership is 2,700 scholars and 1,300 membership outside of this county.

Can it be that only 56.5 per cent of the Lancaster County Protestant population of eighteen years and over is connected even nominally with the Church? If one considers the age of their conversion, it would hardly be 54.8 per cent or 34.7 per cent of the total population. Do we appreciate the value of one soul? Each one is worth just as much here as in Africa, India, and South America. The worth of personal witnessing is just as highly prized in the eyes of the Master.

Summer Bible schools are a wonderful asset to the Church. But has yours brought enough into the Sunday school? The mission Sunday school has a large enrollment, but how many are you bringing into the church? Sunday-school attendance will not make them Christians any more than living beside a drug store will make you a druggist. The blood of Jesus Christ, applied with obedience accompanying, will alone avail on the judgment day. You say one soul is worth more than the whole world! True. But would not 100 souls be worth more?

At home one should see more mission stations become congregations and placed on a self-supporting basis. Although most of them are city stations, yet were not the Macedonian churches mostly found in cities? The Argentine Conference is trying the twenty-year plan. That is fine for foreign stations. Study some plan at home for an expanding, new program.

Lancaster City far excels her neighboring cities. Compare Lancaster with the figures given (p. 109) for Reading, Harrisburg, and Coatesville. Compare also the figures given for the cities with the figures given for Pennsylvania, United States and the world.

GENERAL STATISTICAL CHART

	Population 1930	Catholics 1926	Jews 1933	Sunday Schools 1936	S. S. Enrollment 1936	% Prot. Pop.	Church Memb. 1936	% Prot. Pop.
Reading	111,171	17,818	2,500	65	26,631	29.3	35,515	39.0
Harrisburg	80,339	6,000	4,500	72	31,873	45.6	32,500	46.5
Coatesville	14,582	3,200	450	18	4,432	40.5	5,622	51.4
Pennsylvania*	10,066,000	2,124,382	393,517	10,583	2,204,122	29.2	2,550,000	33.7
United States†	127,521,000	18,605,003	4,081,242	210,924	19,766,814	18.8	31,101,071	29.6
World§	2,042,107,992	475,500,000	15,315,359	365,510	37,285,519	2.4	‡231,486,840	14.9

*Pennsylvania, with 7.8 per cent of the U. S. population, has the largest Protestant population. These figures are from the 1936 Pennsylvania Sabbath School Association Report and the 1936 Pennsylvania Federation of Churches figures. Pennsylvania also excels in Sunday-school enrollment, claiming 1/9 of that of North America and 1/17 of the world's total enrollment. This speaks well for the righteous foundation laid by Penn and the pious fathers.

†Church membership figures are drawn from the 1926 Report of the Bureau of Census, and the Sunday-school statistics from the 1936 World's Sunday School Report. The United States, the Sunday-school stronghold of the world, had practically no enrollment increase in the last four years. One half of the 1,000,000 increase of 1932-36 have been in Africa.

‡This number is the only figure available and includes some baptized infants and some we would not call Protestants.

§The figures given show that the Catholics include 24.6 per cent of the total population; the Jews, .83 per cent; and Protestants, 11.2 per cent.

These figures show thousands here at home without the Gospel. There is vast New England without a Mennonite Church. The mountains of Virginia and many other places in the United States deserted by the salaried minister, are a wide, open door for the Gospel, with no new language to learn.

These facts present a real challenge for further consecration and faithful witnessing. The Mennonite Church has a real mission in this age of the world. Is the Church fulfilling it? These statistics show where those are who forget God. They account for the causes as well as the biproducts of the divorce mill with its juvenile court delinquents and the crimes filling the police and court dockets. They account for the swath of crime in connection with the drink evil and its toll of property, life, and happiness. These, with a vision of God, should challenge the best within us.

Further, it should open our eyes in the near future to a consolidating of the forces of at least some of the conservative Mennonite churches. We are playing a role in Lancaster County, because of numbers, influence, and spiritual power as in no other section of the world. We should not only be united on nonresistance in war times, but mutually we could be of real help to each other in facing the facts heretofore given, if there were a closer amalgamation of forces. I do not mean for any to flock to our larger congregations. Many are too large already, but if we worship in smaller congregations where the needy people are, and unite under one conference we will have more power in facing a common enemy and performing a common task.

* * * *

The church has some charitable institutions (Psa. 9:18), but it has no eastern hospital for operations, observations, and treatment, and no room for crippled children, nor the feeble-minded. The local hospitals are often crowded, and we contributed $4,200 to them in 1936.

La Junta has a Mennonite hospital where many of our sisters go for training and others for treatment. Yet all the Mennonites of Colorado do not number 450. The crippled children are sent to the Good Shepherd's Home or made charges of the state. Of the feeble-minded children the three state institutions have 2,400 on their waiting list now. Lancaster County has more at Penn Hurst than any other county.

The state hospitals for feeble-minded are crowded to the doors, with many others waiting. The congested conditions are not good for Christian inmates, and those who know are truly alarmed at the conditions resulting. We have at least two dozen such. Could we not relieve the state of these? Must the Quakers and the state take them because we shirk our responsibility? Paul says, "Comfort the feebleminded" (I Thess. 5:14). Boarding homes as Virginia and Newark, N. J., might aid. We have a vision for Africa, let us have it at home, too.

* * * *

An enlargement of our program at home or abroad requires more young men and women, as well as older ones, who wholly follow the Lord and who are equipped and willing to go wherever He calls. Can the Lord depend on you?

What we need today is a vision to face our task, with a real passion for souls and a love for the truth. Where we have departed from the center of the Lord's will, may we immediately ask for the old paths (Jer. 6:16). Where we have our strength, may we be more deeply rooted in Him. What this materialistic, modernistic, militaristic age needs is an uplifted Christ (John 12:32) on a foursquare Gospel and personally lived and witnessed in an everyday godly life. May the Lord depend on YOU? "Go HOME . . . and tell . . . how great things the Lord hath done for THEE" (Mark 5:19). "Go YE" (Matt. 28:18-20).

QUESTIONS

1. What facts in our immediate world do we face?
2. What are the present population, school, and religious statistical trends in Lancaster County today?
3. What is the relationship in hours of Bible training given the Orthodox Jewish, Mennonite, Catholic, and Protestant youths locally today?
4. What large Mennonite groups have no Sunday schools? What seems to be the trend numerically of these groups? Have any of them in recent years established any Sunday schools?
5. In your Lancaster County Sunday School District, what percentage of the population is in Sunday school? In Mennonite Sunday schools? Would there be a need of a new mission station in your district?
6. What are the standing of the various larger denominations in Lancaster County as noted in their Sunday-school statistics? How allocated urbanly and rurally?
7. What is the contribution of the Mennonite Church to the strong religious position of Lancaster County?
8. How does our problem at home compare with that in surrounding cities and the wide, wide world?
9. What avenue of service other than missionary expansion is challenging the Church today? How urgent?
10. What can I do "at home" in faithfully discharging my personal duty and privilege to my Lord, the Church, and the unsaved?

APPENDIX

DIRECTORY OF CHURCH BOARDS AND COMMITTEES

Bishop Board

N. L. Landis, Neffsville, Moderator.
W. W. Graybill, Richfield.
Noah H. Mack, New Holland.
Noah W. Risser, Hershey.
Abram L. Martin, Intercourse.
John M. Souder, East Earl, R. 1.
John H. Mosemann, 442 S. Queen St., Lancaster.
Henry E. Lutz, Mt. Joy, Sec.
Amos S. Horst, Akron, Assistant Sec.
Richard Danner, Hanover.

Eastern Mennonite Board of Missions and Charities—June, 1937

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Howard Greider, Mountville, Pa., Vice Pres.
Orie O. Miller, Akron, Pa., Secretary.
Sem Eby, Intercourse, Pa., Treasurer.
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Harry Reeser, Gap, R. 1, Pa.
Christ J. Heistand, Bainbridge, Pa.
Harry Shreiner, R. 2, Lititz, Pa.
Ira D. Landis, R. 3, Lititz, Pa.

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The Associated Sewing Circle: Sue Metzler, Chrm., Soudersburg, Pa.; Lydia Leaman, Vice Chrm., Lititz, Pa.; Nettie Leaman, Sec., Ronks, Pa.; Anna E. Mellinger, Treas., Gordonville, Pa.

MISSION STATIONS AND SUPERINTENDENTS

Station and Address	Superintendent and Address
Cedar Hill, Elizabethtown, R. D.	Levi & Walt. Ebersole, Bainbridge, R. 1, Pa.
Coatesville, 625 Walnut Street	Samuel Miller, 625 Wal. St., Coatesville, Pa.
Cocalico, Reinholds, R. 1	Christ Mosemann, Ephrata, R. 1, Pa.
Columbia, Fourth and Mills Sts.	C. Z. Martin, Mountville, Pa.
Cottage City, Brentwood, Md.	R. J. Shenk, 5 Calvin St., Brentwood, Md.
Dillerville, Lancaster, R. D.	John Bechtold, Bareville, R. 1, Pa.
Lancaster Colored, 460 Rockland St.	Joseph Lehman, 460 Rockland St., Lancaster, Pa.
Marietta, 573 Market St.	John Heistand, Maytown, Pa.
Meadville, Gap, R. 1	Ira Hershey, Gordonville, R. 1, Pa.
Meckville, Meckville	Mark Shank, W. Leasport, R. 2, Pa.
Miners Village, Cornwall	Harry E. Shreiner, Lititz, R. 2, Pa.
Nickel Mines, Nickel Mines	Edgar Denlinger, Gordonville, R. 1, Pa.
Oak Shade, Quarryville, R. 2.	Enos Myer, Quarryville, R. 1, Pa.
Philadelphia, 2151 N. Howard St.	J. Paul Graybill, 2151 N. Howard St., Philadelphia, Pa.
Rawlinsville, Holtwood, R. 2.	Henry R. Hess, Willow Street, R. 1, Pa.
Reading, Twelfth and Windsor Sts.	Luke Hurst, 1202 Windsor St., Reading, Pa.
Rock, Elverson	Harvey Kurtz, Elverson, Pa.
Rossmere, Janet and Marshall Sts.	David B. Groff, Lancaster, R. 5, Pa.
Steelton, Pine Street	Frank N. Hertzler, Elizabethtown, R. 2, Pa.
Sunnyside, Lancaster, R. 4	David S. High, Lancaster, R. 4, Pa.
Tampa, 1407 Ida St.	J. Paul Sauder, 1409 Ida St., Tampa, Fla.
Lancaster, 112 E. Vine Street	D. Stoner Krady, Bausman, Pa.
Wickersham, Bainbridge, R. 1	Norman Kraybill, Elizabethtown, Pa.
Ybor City, 1810 Fourth Ave., Tampa	J. Paul Sauder, 1409 Ida St., Tampa, Fla.
York, N. Hartman St.	H. Frank Leaman, 1208 Edison St., York, Pa.
Welsh Mountain, New Holland, R. 2	Samuel D. Martin, New Holland, R. 2, Pa.
Mennonite Old People's Home, Lancaster, R. 1	Phares Frank, Lancaster, R. 1, Pa.
Children's Home, Millersville	Levi Sauder, Millersville, Pa.

THE 1936 STATISTICAL CHART

Station	Church Memb.	S.S. Enr.	Aver. Att.	S.B.S. Enr.	Full-time Workers	Cost to E.M.B.C. (1936)	Total Cost (1936)	Property Value	Date Purchased
Coatesville	†23	160	125	318	3	$ 67.92	$1,196.95	$ 9,200	1932
Columbia	100	350	235	325	2	1,304.14	‡2,067.52	24,000	1922
Cottage City	50	110	78	54	2	967.68	1,991.06	3,500	1929
Cedar Hill	0	40	40	0	0	0.00	24.25	Sch. House	
Cocalico	14	70	46	0	0	0.00	148.94	U. M. H.	
Colored Mission	15	100	78	70	2	290.99	‡408.34	Rented	
Dillerville	†2	80	34	0	0	0.00	‡262.12	Rented	
Marietta	48	175	104	121	2	1,038.60	‡1,600.33	1,500	1928
Meadville	†0	83	61	63	0	0.00	37.00	Sch. House	
Meckville	40	116	63	0	0	108.28	300.39	3,200	1932
Miners Village	†23	140	136	175	2	112.26	§445.08	Leased	
Nickel Mines	†6	91	52	0	0	0.00	§128.45	Rented	
Oak Shade	†1	53	30	0	0	0.00	§69.31	Rented	
Philadelphia	49	250	143	184	4	2,213.60	‡3,018.87	16,000	1908-36
Reading	72	316	232	408	4	1,723.86	‡2,185.70	18,400	1924-36
Rock	43	115	95	0	0	0.00	§337.09	Rented	
Rawlinsville	35	85	50	0	0	0.00	175.27	Leased	
Rossmere	0	25	15	0	0	0.00	‡129.00	Rented	
Steelton	34	70	56	0	0	17.97	423.90	Rented	
Sunnyside	34	170	128	0	0	4.55	289.93	4,000	1935
Tampa	21	110	114	221	4	1,406.28	1,566.15	4,100	1928
Vine Street	85	230	155	169	2	1,551.06	‡2,115.61	To Cong.	
Welsh Mt.	13	65	55	50	7	0.00	3,476.87	10,800	1898-29
Wickersham	†6	85	70	0	0	0.00	107.—	Sch. House	
York	23	90	72	122	2	637.69	984.69	5,000	1934
Total	683	3,179	2,267	2,280	36	$11,444.88	$23,489.82	*99,700	
Old People's Home	64	70	64	0	15	0.00		$16,833.57	
Orphanage	Millersville Church & S. S.				6			8,070.00	

*Does not include $1,000 lot on Locust St., Lancaster. See Vine St., p. 41.
†Does not include workers.
‡Does not include S. S. expenses.
§Includes cost for repairs or additional equipment.

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